

# SPIRIT OF MISSIONS.

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## BOARD OF MANAGERS.

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JULY, 1882.

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### ELECTION OF MEMBERS.

AT the meeting of the Board of Managers, held on the 13th ultimo, the Rev. GEORGE WILLIAMSON SMITH, S.T.D., of the Diocese of Long Island, was elected to fill the vacancy caused by the elevation of the Rev. Dr. Paddock to the Episcopate, and the Rev. HENRY Y. SATTERLEE, of New York, to fill the vacancy caused by the death of the Rev. John Cotton Smith, D.D.

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### MISSIONARY CONFERENCE AT BUFFALO.

THE last Missionary Conference of the present fiscal year of the Board was held in St. Paul's and Trinity Churches in the City of Buffalo on Tuesday, Wednesday and Thursday, the 6th, 7th and 8th of June.

On the previous Sunday, in St. Paul's Cathedral, there was held in the afternoon a very successful children's meeting at which the speakers were the Rev. Dr. Twing, and the Ven. Archdeacon Kirkby. The Church was so crowded that many were obliged to stand in the aisles, and some for want of seats left the building.

The opening Service of the Conference proper was in St. Paul's, Tuesday evening. There were present in the chancel a large number of Clergy, among whom were the Bishop of the Diocese, who presided throughout, the Rt. Rev. Dr. Starkey, the Bishop of Northern New Jersey, the Rectors of the several parishes of the city, the Secretaries for Domestic and Foreign Missions, the Secretary *pro tem.* for Foreign Missions, Archdeacon Kirkby, the Rev. Arthur Brooks, who was the preacher of the evening, the Rev. J. B. Wicks of the Indian Territory, the Rev. C. N. Spalding, the Rev. Dr. George Williamson Smith, the Rev. E. L. Stoddard and the Rev. Giles B. Cooke. The Service was conducted by the Rev. Dr. John W. Brown, Rector, the Bishop of the Diocese taking the Absolution, and the Rev. Drs. Van Bokkelen and G. W. Smith reading the Lessons. The musical portions of the Service were very heartily rendered by a large surpliced choir. The Sermon was based upon Acts xv. 3. The congregation was very large.

On Wednesday at 9 A. M., the Holy Communion was celebrated in Trinity Church (where all the remaining meetings were held) by Bishop Coxe, assisted by Bishop Starkey and the Rev. Drs. Ingersoll and Van Bokkelen. Forty Clergymen were counted in the congregation.

After the Benediction, an address of welcome was delivered by the presiding officer, in which also he conveyed an invitation from the Board of Trustees to all the visitors present to the new Art Institute in the city. The order of the day was then taken up. The discussion of the general topic, "Domestic Missions," was opened by the Rev. Dr. Twing, who said he spoke upon the subject in which he had been interested for eighteen years. The

more time he devoted to Mission work, the more important the cause seemed. I feel, continued he, deeply grateful to God for being permitted to do anything in the grand work in evangelizing this country. People are not rushing to England, or Ireland, or France, or Germany, or to any other country, but they are coming to America, 2,000 a day. I say let them all come; all who wish to come—the Chinese and others. I detest that ruling of Congress in this regard. It is like shutting the poor ignorant Chinese up in his own darkness. The Doctor gave some interesting illustrations of the growth of the work, and said it was advancing along the whole line from Maine to Washington Territory. Dr. Twing was followed by the Rev. J. H. Barnard of Albion, appointed by the Bishop of the Diocese, and others. At half-past twelve, the Rev. J. B. Wicks opened the discussion on Indian Missions. His address was of great interest.

In the afternoon of that day the Diocesan Branch of the Woman's Auxiliary convened in the parlors of the Church, which being overcrowded, the meeting adjourned to the Sunday-school room. Mrs. Gen. Quinby of Rochester, presided, and Miss S. P. Mather acted as Secretary. Suitable devotions were conducted by the Bishop and the Rector of the parish. Miss Mather presented a report of the Committee's labors since last September. The Bishop and Miss Julia C. Emery, Secretary of the Woman's Auxiliary, made addresses. This was characterized as one of the best meetings of the Conference. There was an adjourned meeting of the Auxiliary the next afternoon, when addresses were made by the same persons.

On Thursday the Conference convened at 9.30 A.M. Before proceeding to the order of business, informal addresses were made upon the work in Greece, its history, etc., by the Bishop of the Diocese, and Mr. Kimber. At 10 o'clock a very effective address was made by the Rev. Giles B. Cooke of Pittsburgh, Va., upon the subject of Home Missions to Colored People. He was followed briefly by Dr. Twing and Mr. Kimber, who both took occasion to earnestly commend Mr. Cooke's own work, which they had visited. At 11 A.M. the general topic, "Foreign Missions," was opened by the Rev. Mr. Kimber, who briefly reviewed the history of our work in heathen lands, relating one or two anecdotes showing the heroism of several of the early workers. He was followed by the Rev. George S. Teller of Penn Yan, appointed by the Bishop of the Diocese. Time not serving for further discussion of this subject, after Prayer at noon (which was also offered the previous day) for the ongoing of the work and the sending forth laborers, the meeting passed immediately to the next topic, that of "The Mexican Branch of the Church." Frederick S. Winston, Esq., President of the Mutual Life Insurance Co., of New York, who has been a member of the Foreign Committee since its inception, read an able paper prepared after a somewhat extended visit of observation to Mexico.\* He then offered to answer any question that might be asked as far as laid in his power, which led to an animated discussion for the purpose of promoting which, several of those present framed their questions. These were answered by Mr. Winston, the Bishop of the Diocese, and the

\* The Foreign Committee hope to reproduce this paper in full in the August number.

Secretaries for Foreign Missions, to the expressed satisfaction of some, at least, of those present in the congregation.

On Wednesday and Thursday evenings were held general Missionary meetings; at the former of these the speakers were, the Rev. George F. Flichtner, Rector of St. Barnabas' Church, Newark, N. J. (for about seven months the Secretary *pro tem.* for Foreign Missions), the Rev. E. L. Stoddard, Rector of St. John's Church, Jersey City and Archdeacon Kirkby. At the latter the speakers were, the Rev. George Williamson Smith, S.T.D., Rector of the Church of the Redeemer, Brooklyn, L. I., the Rev. C. N. Spalding, Rector of St. John's Church, Lancaster, Penn., and the Rt. Rev. Dr. Starkey. These evening speeches were entirely dissimilar, and yet all so able and so much to the purpose, that it would be invidious to particularize. A very interesting episode of the meeting was that two of the speakers the last evening were college mates and had not met before since leaving Hobart.

At the last meeting, the Rev. Dr. Fuller, Bishop of Niagara (Canada), accompanied by the venerable Dr. Shelton, appeared in the Chancel. After the appointed speaker had concluded, by invitation of the presiding officer, Bishop Fuller spoke words of God-speed, and at the close of the Conference gave the Benediction. Bishop Coxe took occasion to say some words of congratulation and thanks, in which line he was followed by the Rector of the Church, the Rev. Dr. Van Bokkelen. These remarks were responded to by the Secretary for Domestic Missions.

Bishop Coxe not satisfied with this public acknowledgment, has very gracefully expressed what he considers his obligation, in the following paragraph which we cut from the *The Churchman*:

AN ACKNOWLEDGMENT.—For himself and for the reverend Clergy of the city of Buffalo, the Bishop of Western New York takes great pleasure in expressing a sense of deep obligation to those of the Clergy and others who, during the past week, have visited this city, in attendance upon the Missionary Conference. To the Rt. Rev. the Bishops of Niagara and Northern New Jersey, and to the reverend Secretaries of the Board of Managers their thanks are specially due. All the speakers, at the successive sessions of the Conference, and the Rev. Arthur Brooks, who preached the sermon, are gratefully remembered; but to the venerable Archdeacon Kirkby and the Rev. Dr. Twing, who opened the week by their labors in the cathedral and several parish churches, and thus gave a happy introduction to the Conference itself, especial acknowledgments must be made. Nor could the name of Miss Emery be unmentioned without something like ingratitude, in view of her valued service to the "Woman's Auxiliary." May the LORD remember these good works and those who have been our "fellow-helpers to the truth."

## ACKNOWLEDGMENTS.

### GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from May 1st to June 1st, 1882.

\*Lenten and Easter Offerings.

ALBANY.		CENTRAL PENNSYLVANIA.	
Cambridge—St. Luke's Church.....	8 25	Ashland—St. John's Memorial Church.....	10 00
Plattsburgh—Trinity Church.....	10 38	Leacock—Christ Church, additional Epiphany	2 30
Troy—St. John's Church.....	205 02	Offering .....	
	223 65	Nickel Mines—Grace Church, additional Epiphany Offering .....	50

Paradise—All Saints' Church S. S., Lenten offering, \$6; additional Epiphany offering, \$1.25.....	7 25	NEW YORK.
Mite Chest 13,369.....	5 67	Glenham—Church of St. John Baptist, of which from S. S., \$3.48.....
Reading—St. Barnabas' Church, Lenten Offering of Ladies' Sewing Society, \$12.00; Young Men's Bible Class, Lenten Offering, \$3.00.....	15 00	New York—Children's Missionary Festival, through the Woman's Auxiliary—Committee on Work for Domestic Missionaries, Committee on Work for Foreign Missionaries, and the Niobrara League—.....
CONNECTICUT.	40 72	West Brighton—Church of the Ascension.....
Middletown—Missionary Society of Berkeley Divinity School.....	11 68	White Plains—Grace Church S. S.* Infant Class.....
Redding Ridge—Christ Church.....	4 00	
Stamford—St. John's Church.....	145 09	
DELAWARE.	160 77	
Dover—Christ Church S. S.*.....	10 32	
EASTON.		PENNSYLVANIA.
Dorchester Co. (Cambridge)—Great Chop- tanck Parish, Christ Church S. S.*.....	51 62	Chester Co.—Penn Station, St. John's Church, Lenten Offering.....
Queen Anne's and Talbot Counties—Wye Parish, St. Luke's Church .....	10 00	Philadelphia—St. Peter's Church.....
GEORGIA.		Upper Providence—St. Paul's Memorial.....
Milledgeville—St. Stephen's Church.....		
ILLINOIS.		
Freeport—Zion Church.....		SOUTHERN OHIO.
KENTUCKY.		Cincinnati—St. Paul's Church.....
Cloverport—Sunday-school*.....	3 50	
Danville—Trinity Church S. S.*.....	6 00	VERMONT.
Uniontown—St. John's Church S. S.*.....	4 60	Brandon—St. Thomas' Church.....
LONG ISLAND.		Factory Point—Zion Church.....
Brooklyn—Mr. William G. Low's Subscription.....	14 10	Hydesville—St. James' Church.....
Grace Church.....	50 00	Northfield—St. Mary's Church.....
Roslyn—Trinity Church.....	77 84	West Rutland—Grace Church.....
MAINE.	1 58	Windsor—St. Paul's Church.....
Bangor—St. John's Church.....	129 42	Winooski—Trinity Mission.....
MARYLAND.	7 00	Shelburne—Trinity Church.....
Baltimore—All Saints' Church, Domestic, \$20.38; Foreign, \$20.14.....	40 52	Miscellaneous—"X".....
Advent Mission Chapel S. S.*.....	14 50	
Baltimore Co.—St. Timothy's Church, Catonsville, through Woman's Auxiliary.....	50 00	VIRGINIA.
MASSACHUSETTS.	105 02	Fairfax Co.—Truro Parish, Christ Church, for Rev. J. McNabb's salary.....
Malden—St. Paul's Church S. S.*.....	26 92	Fauquier Co.—Leeds Church, Foreign, \$4; Domestic, \$4.15; Rev. J. McNabb's salary, \$8.25.....
Waltham—Christ Church.....	96 40	Halifax Co.—Roanoke Parish, Christ and St. Luke's Churches, of which from S. S., for Girls' Schools in China, \$5.18.....
MICHIGAN.	63 32	Nelson Co.—Nelson Parish.....
Clinton—St. John's Church.....	7 70	Roanoke Co.—Salem Parish, St. John's Church
Detroit—Christ Church.....	303 50	Rockbridge Co.—Latimer Parish, Grace Memorial Church, Lent Offering.....
Grace Church.....	44 90	
St. John's Church.....	73 29	
Grosse Isle—St. James' Mission.....	7 08	WESTERN MICHIGAN.
Jackson—St. Paul's Church.....	9 00	Allegan—Church of the Good Shepherd.....
Jonesville—Grace Church.....	1 23	Grand Rapids—St. Mark's Church.....
MINNESOTA.	446 68	Bishop Gillespie.....
Cannon Falls—Church of the Redeemer.....	8 93	Hastings—Emmanuel Church.....
Duluth—St. Paul's Church.....	8 18	Kalamazoo—St. Luke's Church.....
Minneapolis—St. Paul's Church.....	9 70	
NEW HAMPSHIRE.	21 79	WEST VIRGINIA.
Concord—St. Paul's Church.....	31 70	Ohio Co.—St. Matthew's Parish, St. Matthew's Church.....
Hopkinton—St. Andrew's Church.....	5 00	
NEW JERSEY.	36 70	DAKOTA MISSION.
Mt. Holly—Trinity Church S. S.*.....	45 00	White Swan—St. Philip's Church.....
Riverton—Christ Church S. S.*.....	24 93	Yankton Agency—Cathedral.....
	69 93	
		COLORADO MISSION.
		Georgetown—Grace Church S. S.*.....
		NIOBRARA MISSION.
		Crow Creek—Mission.....
		Rosebud—Mission S. S.*.....
		WASHINGTON MISSION.
		Tacoma—St. Peter's Church S. S.*.....
		Walla Walla—St. Paul's Church S. S.*.....
		26 00
		26 82
		WASHINGON MISSION.
		Tacoma—St. Peter's Church S. S.*.....
		Walla Walla—St. Paul's Church S. S.*.....
		14 00
		12 00
		26 00
		26 00
		2,062 45
		Amount previously acknowledged.....
		16,616 67
		Total receipts since September 1st, 1881.....
		\$18,679 12

‡ Divided (when not otherwise designated) between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 249 and 264.

# DOMESTIC DEPARTMENT.

## Committee for Domestic Missions

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,  
" Henry C. Potter, D.D.,  
" N. H. Schenck, D.D.,  
" T. F. Davies, D.D.,  
" J. L. Reese, D.D.,  
" William N. McVickar,  
" James Saul, D.D.,  
" S. H. Tyng, Jr., D.D.,  
" A. T. Twing, D.D.,

Rev. A. T. Twing, D.D., *Secretary,*  
22 Bible House, New York.

Mr. G. N. Titus,  
" William Scott,  
" H. P. Baldwin,  
" J. C. Garthwaite,  
" W. G. Low,  
" Benjamin Stark,  
" John A. King,  
" Wm. Bayard Cutting.

Mr. Wm. BAYARD CUTTING, *Treasurer,*  
22 Bible House, New York.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.*

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.*

JULY, 1882.

## SUMMER WORK.

A SERMONETTE.—*St. Mark, VI: 31—56.*

It needs but to read this Scripture to understand what our LORD was doing. He was still young in His ministry, full of His errand, and hailed as a Prophet. His Apostles had just returned from their first mission. Except for the sad tragedy of St. John's murder, and the rejection at Nazareth, there had been no opposition to Him from any quarter. Men said, "It is Elias!" or, "a Prophet!" and the conscience-stricken Herod said, "It is John, whom I beheaded: he is risen from the dead."

At this crisis, our LORD proposed to His disciples "a Summer vacation." The grass was green, after the Spring rains and before the Summer droughts. The wilderness and the solitary place would be glad for them, and the desert would rejoice and blossom as the rose. Roofs of dense shade and Persian rugs of wild flowers awaited them, cloudless days and translucent nights. Fish from the teeming lake, berries, locust-pods and wild honey, from its rugged Eastern shore, invited them away from busy Capernaum, where there were many coming and going, and there was no leisure so much as to eat bread. So, then, Summer vacations are not wrong, in principle.

I. Our LORD was not such a Missionary that He must evangelize Bashan. He went thither to "rest awhile." City Christians often do great damage to rural parishes by erecting a standard for three months, to which it is impossible that the parish shall conform during the rest of the year. Many a rural parish is as much upset by city visitors as a household is by a run of company. If our LORD could have spent His three years' ministry in Bashan, no doubt He would have been as busy there as He was in Capernaum or Decapolis; but since He could not there follow up the work which GOD had given Him to do, He did not begin it.

II. But He did not mean to be idle. He had many things to say unto the

Twelve, and they were ignorant and dull of hearing. City religion is not specially conducive to household piety, and if Christian parents would use their Summer vacations to supplement their children's church-going and Sunday-school lessons with personal attention to their children's souls, there would be less danger of a generation having the form of godliness without its power.

III. But the city people saw Him going, and outwent Him, and came together unto Him and met Him, as He came out of the ship—five thousand men, besides women and children. Gathered from many cities, without leaders and without any bond of unity, our LORD had compassion on them, as sheep having no shepherd. He surrendered His vacation to His vocation, thus suddenly thrust upon him, and “began to teach them many things.”

The same sort of concourse may be seen at many a sea-side or mountain resort, where there is no church nor synagogue, and all religious privilege depends upon some CHRIST-like man who may have zeal and courage to have compassion on the multitudes. Such congregations are always impressionable; for people leave many of their prejudices at home when they go journeying; as some of these men, who might not have turned a corner to hear CHRIST preach at Peter's door in Capernaum, heard Him gladly twenty miles from home. A mixed multitude will follow a very simple lead, for good or for evil; and lay-reading at a Summer hotel has sowed the seed of the Church in many fallow hearts.

IV. And our LORD was not forgetful of acts of corporal charity, in this wonderful “Summer vacation”; for He fed the multitude before he sent them away. City charities often suffer greatly by the Summer exodus, as also do sewing women, washerwomen and the host of household employés of cities, who live from hand to mouth in ministering to the Winter comforts of their richer neighbors. Summer destitution excites less sympathy than Winter poverty, but it is often no less real, and the sweltering garrets are made more intolerable when the supplies of life are dried up. A little thoughtfulness, to leave some work behind for faithful servants to do in Summer, and to pay up subscriptions to organized charities, would save much distress and anxiety. A piece of ice in the dog-days may be as great a mercy as a sack of coals at Christmas. The rural poor, also, often live singularly joyless, comfortless lives, which a little friendly suggestion might brighten. The aged and the sick among them get little care or consolation, and a visit from a refined and quick-witted Christian, familiar with the petty luxuries of life, may be as an angel's ministry to some cottage sufferer, at the end of a city visitor's ramble on a Summer day.

V. Furthermore, our LORD did not fail to increase the faith of His disciples and brethren, by a special attention to them; for He stilled the storm on the lake, and saved St. Peter when his faith failed him at the boisterous sea. Many a fellow-Christian has wind and tide against him, who only needs to be reassured that CHRIST is for him, to find a great calm; and the leisure of a Summer vacation affords many opportunities, when they that fear the LORD may speak often one to another, that they who are converted may strengthen their brethren. It must not be done officiously, or intrusively; for our LORD

made as though He "would have passed by." But He *went* to them on the water when He could as easily have rescued them from the shore. It is good to go near enough to people to encourage their confidences.

Finally, the result of this holiday, which was so marvellously changed into a holy-day, was a great increase of the fame of JESUS, so that "whithersoever He entered, into villages, or cities, or country," the people gladly received Him. From which it is a fair conclusion that individual and local effort, in the name of CHRIST, promotes the general cause of Missions.

### A FORWARD MOVEMENT.

WE commend the following paper, clear and strong, and indicating a bold and heroic step in the right direction, to the earnest consideration of all our readers in Colorado and throughout the country.

Our Rocky Mountain brethren seem to be fully awake to the responsibilities that God has laid upon them, and manfully determined to do their whole part and duty in meeting them, as well as in claiming the great privileges connected with an independent Diocesan position and life. The Church has taken deep and firm root in that new and somewhat hard soil, and promise of growth and fair fruitage is scarcely brighter in any portion of our great Home field. Many of our Dioceses are less strong in Church institutions than the Missionary District of Colorado. Hitherto large outside help has flowed thither, and has been wisely used, and for the future such help will still be greatly needed, even should the present effort for completeness in organization be successful, as we hope and believe it will be. It will be seen that the good Bishop has voluntarily taken a heavy burden upon himself, and it is believed that he will not be allowed by Churchmen elsewhere to carry it alone.

*To the Members and Friends of the Protestant Episcopal Church of Colorado.*

DEAR BRETHREN AND FRIENDS :

Since 1865 Colorado has been a Missionary Jurisdiction of the Protestant Episcopal Church. The Jurisdiction at first included Colorado, Wyoming and New Mexico. The latter Territory has since been disconnected, and Colorado together with Wyoming still constitute one Jurisdiction, with a Missionary Bishop.

We think the time has fairly come when Colorado should in itself constitute a separate, distinct Diocese. When its Missionary organization was first created, although its area, including the three Territories, was larger than all of the States east of the Alleghanies, yet we had then but two parishes and two churches. We have now grown to be a prosperous State, and the Church has grown with it, until we have now thirty parishes and Missions, twenty-five church buildings, with eight parsonages, and eight self-supporting parishes within the State. Our communicants number nearly two thousand, and the Church is ministering to five or six thousand people.

We ought to be a Diocese. A proper degree of self-respect, consonant with the characteristic sentiment of independence which animates the people of the State at large, should forbid our being willing to longer remain in a condition of mere Missionary dependency.

As a Territory, we were politically in a condition of provincial dependence and inferiority, with no representation except that of a delegate, with no vote, little voice, and small influence. Since this state of political vassalage has been thrown off, who dare say we reap no advantage from our rank as an independent State of the Union, with our powerful representation in the Congress of the United States?

Our present Church condition presents a parallel case. We are fostered as a mere Missionary District; nurtured, but nurtured like a foundling; everybody's child, but nobody's legitimate offspring. We are fed only when we cry at the back doors of the Missionary treasury, and beg crumbs from the benevolent.

Our Bishop has hitherto been, and still is supported entirely by the Board of Missions. Our own people have not given a dollar, and

of course never will so long as he is supposed to be provided for from Mission funds, however inadequate they may be. He has served us faithfully, and though the laborer is worthy of his hire, we have not been called upon to help carry out the rule, although, in fact, it is as much incumbent on us to support our Bishop as our Rectors.

Now is there any good reason why we should not support our own Bishop? We are able to do it. Nor would we lose anything, for the Missionary Board being relieved of his support, could devote the same amount to the support of our Mission stations. And besides, it is possible that our present Missionary support of our Bishop may be diminished or entirely cut off. It is time we should face the possibilities of the future and take care of ourselves.

The advantages of Diocesan autonomy are many. We thereby secure the power of legislating for ourselves, and of managing our own Church affairs, the same as statehood acquires, politically, legislative, judicial and executive powers and rights.

As a Church in a Missionary field, we have no such rights. Becoming a Diocese, we gain our full rights in the General Convention, which legislates for the whole Church—that is to say, we should be entitled to a representation of four Clerical and four lay deputies. We secure for our Standing Committee the right to act in the confirmation of the election of all Bishops of the Church. The General Convention constituting the Board of Missions, we secure full representation therein of four Clergymen and four laymen, the same number that is accorded the largest Diocese. We thereby gain proportionate power in determining the appropriations to our Diocesan Missions. Should we pay our Bishop's salary, thus relieving the Board to that extent, we should doubtless be able to receive correspondingly greater aid for Missionary Clergy.

Dioceses containing large Missionary territory, as will long be the case with Colorado, Kansas, Nebraska, Iowa and Minnesota, receive necessarily large appropriations from the General Board. It is thus easy to see that we shall gain rather than lose.

And as already intimated there are significant premonitions that in the near future the support of our Bishop may be diminished and in time entirely cut off. It is, in view of this probable contingency, better for us to

anticipate this by providing for such support voluntarily rather than wait to be forced to make such provision without previous plans or preparations.

If the Bishop of Colorado can be provided for from an episcopate fund of our own, no doubt the House of Bishops would appoint a Missionary Bishop for Wyoming, to be supported by the Board until in turn that Territory shall become a State and also an independent Diocese.

Conceding the advantages of our becoming a Diocese, in union with the General Convention of the Church, it only remains to devise and act upon the plan of Episcopal support.

How shall this be done? By assessments upon our parishes and Missions? This would be precarious and difficult if not impossible.

The usual plan is by creating an endowment, and this is what, as we understand, the General Convention requires as a condition precedent to our taking Diocesan rank. This, then, it seems is what we must do.

The principal amount of such endowment fund, in the opinion of the committee, should be at least \$40,000.

It ought to be much more in order to yield in interest an adequate salary for the support of the Bishop and his family, and to cover all his travelling expenses over so wide an area as the Diocese would include.

Still it would be highly creditable if we could start with \$40,000, and more in time would surely be added.

Our good Bishop has made us a proposition, the grateful acceptance of which we propose, to wit: That he will raise and appropriate toward the Episcopate Endowment Fund, \$1,000 for each and every like sum of \$1,000 raised in Colorado by others up to the sum of \$20,000. If we then can raise \$20,000, we thus secure \$40,000. This, it is believed, can easily be done by putting in active operation some feasible and business-like plan of canvassing for subscriptions or pledges to such fund.

Your committee recommend that some one fit person, or more than one if found best, be selected and engaged to make an active and thorough canvass of the entire State, with authority to procure subscriptions, donations and pledges of money and property for this Endowment Fund. We say property as well as money, for in view

of the fact that many persons although unable to pay cash subscriptions, have large possessions of lands, lots, mines, stocks, goods and other stock in trade, of which some portion, large or small, could well be spared and would readily be appropriated to this object, we therefore propose that in every case where a contribution of property in lieu of, or in addition to a cash subscription can be secured, this should be done. Large subscriptions might well be agreed to be paid in instalments as necessity or convenience may require. The fund, when a sufficient amount has accumulated, will, under direction of the proper authority of the Endowment Trust, be placed in some judicious and safe investment so as to produce, say ten per cent. per annum interest, which would constitute the income from which the Bishop's salary and Episcopal expenses are to be derived.

There ought to be no difficulty in accomplishing this object within the year. We appeal to you, friends, brethren and citizens everywhere, to co-operate with and aid us promptly in carrying this out successfully.

Remember this is no matter of mere charity or temporal relief. It is a matter of business and duty which concerns the whole Church. It is to affect the Episcopal status of the Diocese permanently. It is not for the benefit of our present Bishop as such, it is for the necessary requirements of the Bishop

of Colorado and the benefit of the Diocese for all time to come. And remember it is not of local application; it is for the head and body of the entire Church in the State.

Remember, too, the character of our Church; that it is not congregational, local, geographical or political; bear in mind its broad Catholicity.

The intelligence as well as piety disseminated through our schools, parish churches and Missions constitutes no unimportant element of the prosperity and pride of the State. Let no one say or think we cannot succeed. Immense sums are every day raised for all kinds of business enterprises and schemes in Colorado. We have entered upon another prosperous year, a year of brilliant pecuniary prospects; and while so much is being done in secular matters, let us determine to do a little more than we have heretofore done in laying broadly and solidly the foundations of our grand old Church in this centre of our great and growing New West.

J. W. CLAXTON,  
G. T. LE BOUTILLIER,  
E. H. GAYNOR,  
T. J. MACKAY,  
H. A. RISLEY,  
L. H. EICHOLTZ,  
J. A. THATCHER,  
WILBUR F. STONE,

Committee appointed by the Convocation.

COL. L. H. EICHOLTZ, Treasurer,  
Denver, Colorado.

## FIRST YEAR'S WORK IN THE INDIAN TERRITORY.

CLINTON, N. Y., June 12th, 1882.

MY DEAR DR. TWING:

BEFORE I tell you the results of our first year's work in the Indian Territory, I want to give your readers some facts in relation to the Territory itself. It is situated between  $30^{\circ}$  and  $37^{\circ}$  north latitude, and  $94^{\circ} 20'$  and  $100^{\circ}$  west longitude. It extends east and west 320 miles; north and south 220 miles. Area 74,127 square miles. It is drained by the Arkansas and Red Rivers, and their tributaries. Both have their sources in the Rocky Mountains, as also do some of their branches. The eastern and southern portions are well wooded, other parts are spread out into broad, undulating plains, abundantly watered by numerous streams, and are, in many places, exceedingly fertile.

The five civilized tribes occupy the east-

ern part of the Territory, and have made great advances in civilization. They were moved to their present lands by the government in 1835, and have steadily increased in numbers since that time.

The present territorial limits were fixed in 1854, and provision made for settling other tribes there as rapidly as possible.

The uncivilized tribes are gathered on reservations—twelve in all, I believe. They number not far from 25,000 souls. The population of the Territory is not accurately known, but is believed to be over 125,000.

The two Agencies in which our Mission is organized, are in the western part of the Territory, extending from the Cimarron River on the north, to the Red River on the south, a distance of 150 miles, and from

the land of the civilized tribes on the east, to the western boundary of the Territory. The Indians number 11,200, and at the forts, and employed at the Agencies, are 12,000 whites.

At the Cheyenne Agency there are but two or three houses occupied by Indians, the entire tribe nearly dwelling in *tipis*.

At the Kiowa and Comanche Agency there are twenty or thirty families living in houses.

A few of the Indians have opened farms, and made some improvements, and have small herds of cattle. Their principal wealth, however, is the pony, of which they possess large herds. At each Agency are two government schools affording accommodation for five hundred children. The children attending these schools are boarded at the building during the week, and usually allowed to visit their homes on Saturday and Sunday. The treaty with these tribes provides on the part of the government, a teacher and school building for every thirty children in the camp. It was made eight years since, and there are still in the two Agencies twelve hundred children unprovided for. If the buildings and teachers were furnished, I believe two-thirds of these children could be put into school immediately.

To these Agencies we went one year ago. We were received most cordially by all, and at once put into operation the plan which we had devised for carrying on the work.

Regular services were established at the school-houses and in the camps, and at the military posts, also a system of visiting from lodge to lodge. The especial work of the Deacons was successfully inaugurated at the first. They told the story they had learned, by word of mouth in stated services at the school-rooms, and particularly by the camp fires of their people. They sought out the sick and the suffering and ministered to them constantly, giving much comfort to many sorely-burdened hearts. They persuaded many children to attend the schools, and steadily exerted a healthy influence upon all their people.

I baptized during the year fifty-two persons; of these forty-five were boys and girls attending the schools who have learned the LORD's Prayer, the Creed, and the Ten Commandments.

At the Kiowa Agency we have purchased a house, which is to be the headquarters of

the Mission at that point. Near it are several stone buildings owned by the government, but unused. We hope to put them all to a good use through the aid of the Indian Commissioners, opening there a school which shall accommodate two hundred pupils. We are assured by the chiefs and parents of the tribe that they will furnish as many children as we will take.

At the Cheyenne Agency we are building a Mission house, which will be completed in September. At the same Agency we put up in the camp at a small expense a tent, which is used as a regular place of worship for as many of the camp Indians as we can gather.

At each Agency during the year associations have been formed for enclosing and beautifying the cemeteries. At the Cheyenne Agency \$160 were subscribed for this purpose, and probably the same amount will be raised at the other Agency, and the work completed during the ensuing year.

The Indians are much pleased with the idea of a permanent and well-kept place for the burial of their dead. The aim has been to use all the means possible in carrying on the work, and we may truly say so far with much good effect.

Already it seems very clear that we have gained the confidence of both whites and Indians. A short time before I came East, the chiefs and soldier-captains of the Cheyenne tribe assembled in council assured me that they were very thankful to us and to all their Christian friends, and especially to their white mother, Mrs. Burnham, for all that we had done for them. They said farther, that they believed what we said was true, and that they desired to walk in the way we told them of, and that they would give their children to be educated. An old Comanche chief said to me: "What you say to us *that we will do*." I told him to open a farm and settle there, and make it his home. He did so, and last winter he and Henry, the young Comanche who went back to his tribe with me, made two thousand rails, and enclosed quite a piece of ground for plowing and planting.

The foundation is now laid—the beginning of our work in the Territory.

The Missionaries of other bodies have been at work in the Territory for fifty years. They have done a great work there and I bless God that He raised them up and sent them,

for otherwise there would have been no "preaching of the Word" in these *dark* places. Their ministry has been mostly in the eastern part of the Territory.

The Agencies of the western part have only just begun to learn the story of the

dear LORD's sacrifice and love for them. May it be told in all their coasts, the FATHER's infinite compassion for His red children, so bringing many sons to glory.

Very sincerely yours,

J. B. WICKS.

### WORK AMONG THE COLORED PEOPLE IN VIRGINIA.

LAWRENCEVILLE, Brunswick Co., Va.,  
May 5th, 1882.

REV. AND DEAR DR. TWING:

I WOULD like now to give you some account of our colored Confirmation Services, held at this place on Tuesday evening, April 25th.

The services previous to the sermon were conducted by Rev. James S. Russell and myself. Bishop Whittle preached a most effective sermon and confirmed a class of eighteen, eight from our own colored congregation here, eight from one just formed twelve miles off, and two from the Chapel of the Good Shepherd. A more earnest and sincere class of persons I have never seen. Their joy at being confirmed was very great, and they are sincerely attached to our Church. The congregation numbered about two hundred and fifty men and women, and all seemed to be deeply impressed.

The work of Rev. Mr. Russell has thus been greatly blessed by our Heavenly FATHER, and the possibilities before the Church in this field are unlimited. By the work of zealous hands for years laboring among them, they have been prepared for entrance into the Church, and are now, at several points, making earnest enquiries about the way to become Episcopalian.

One man saw me yesterday. He represented the head and well-nigh all the members of his congregation, and asked questions about entrance into our Church. We hope, through Mr. Russell, to occupy this field also.

But there is now a great shrinking from response to my letter of some three months ago, asking for means to build a church at Lawrenceville. The reasons I do not pretend to go into, but I affirm, whatever they are, that they should not be allowed to prevent this people from entering into this beloved Church of ours. They are now knocking at her doors, enquiring for themselves and seeking the way of salvation through her doctrines and worship.

That we must build for them is a necessity. This congregation, steadily on the increase here in Lawrenceville, will never worship regularly at any other place than where they have been born and bred, and we must, for their safety and welfare, provide a place of worship for them.

They know our Service, and it would be impossible to have them merged into any other congregation at any other point, for nowhere else in the county can you find a colored congregation to go through our Service regularly and without omission.

To the others we have to improvise as best we can, inserting as much of the Prayer Book as possible and leaving out what is impracticable.

Moreover, as far as I have seen, there is no one point in the county where the congregations are not all that can comfortably worship in the room or house provided for them.

Our congregation in Lawrenceville will also generally fill the building that we propose to erect. There is, in fine, plenty of material here for a new church and plenty elsewhere to work upon without disturbing ours.

Hence I again appeal to the thinking and charitable people of the Church to send us the means to build with. We have received a small sum, fifty-one dollars, but I feel assured of more in a short time.

This is the LORD's work and ought not to be, cannot be stopped. The responsibility now rests upon those who can help us, and we look to them for aid.

Please, dear brethren, send a favorable answer to this Macedonian cry for help. Rev. Bro. Russell has all that he can do, and as fast as colored ministers are sent out here they will be cordially invited to work among their own people. If we can now establish this church building here as a central point, the churches that are around us can receive all the instruction we can give, and have Church Services gradually established in them.

I have done all I can. Rev. Bro. Russell has labored with the same zeal. Now if this matter falls to the ground our hands will be clean, and those who could help us and would not must bear God's judgment. Let no reader of this letter stand back for some other one to help, but let each one give as he is able. "While we have time, let us do good unto all men; and especially unto them that are of the household of faith."

Yours, very truly, in CHRIST JESUS,  
GREEN SHACKELFORD.

LAWRENCEVILLE, Va.,  
May 9th, 1882.

DEAR DR. TWING:

It may interest you to have a report of my work to which I have been so recently appointed. Just two months ago I was ordained a Deacon in St. Stephen's Church, Petersburg. I entered upon this mission among my people in Brunswick County the middle of March. I have worked faithfully, and when I look over the short time I have been here, I do not think I could have accomplished more.

When I came to this place I had charge of only one congregation, but shortly after getting here two other congregations desired my service, and I willingly consented to serve the three, as I have it arranged so that I preach twice per month at each charge. Two other churches within seven miles of the village desire visits from me.

These are Zion Union churches, and some of the most intelligent of their members are desirous of coming into our Church. "The harvest truly is plenteous, but the laborers are few."

I shall welcome the day when Rev. Mr. Spencer will send out some of the men that he now has charge of to this grand field of labor.

This work among the people of Mecklenburg and Brunswick counties has given me greater courage than I thought of possessing so soon.

By a request of Rev. Mr. B. T. Turner, I visited his colored congregation at Palmer's Springs, Mecklenburg County, on the fifth Sunday in April. That is my old home, and the people are very anxious for me to preach there at least once a month. I could make no promise to preach so often, but I did tell them I thought I could get there every fifth Sunday.

This place is a distance of thirty-five or forty miles, and it is quite expensive besides being difficult to hire a horse for such a long trip. I am in hopes of getting a horse soon after the Council, not to go this journey only, but I have charge of a congregation about fifteen miles from the village and have to go there twice per month.

My friend, Mrs. Buford, kindly consents for me to preach twice per month in her chapel.

The congregations are large at each of my stations, and particularly at the one fifteen miles off. At this place I have to preach in a school-house for the present, but I look forward with a great hope to build a church for this congregation this year. They are poor, and can do little other than give their labor, which they are ever willing to render. With their assistance and \$300 a very neat church can be built.

These people have not had the proper training, and since they have begun to see the light flash from our Church they only ask that a beam may cast its reflection upon them.

Within six weeks I have enrolled thirty-one members for the Episcopal Church at the school-house.

To give you an idea of the interest they manifest in our Church I will tell you something of my last visit there. Last Sunday was appointed for Infant Baptism, and it rained too hard to bring the little ones out, but the house was crowded with men, women and children for the Sunday-school and church. They were attentive to the service and sermon. After all was over I went to the house of one of my members to dine, from thence I made haste to meet an appointment which had been made for me at 3:30 o'clock, six or eight miles on my way home.

Before closing my letter I must say a few words about my village station. We have no church here of our own, but a site for the church has been paid for by the members. We worship in St. Andrew's now, but the congregation has grown so large that there is great need for a church of their own. The whites have been very kind to give us the use of their church. This is a growing congregation and a progressive work.

On the night of the 25th of April the Bishop of the Diocese confirmed a class of

eighteen colored persons in St. Andrew's Church. The services of that night will be long remembered by me. Rev. Mr. Shackelford and I read the Ante-Communion Service, and after a most excellent sermon from St. Matthew 1:21, and the Consecration of the Bread and Wine by the Bishop, we administered the same to about sixty people. The church was crowded; and since the Bishop's visit the people are far more interested than before.

The singing in this congregation is very good, and through the kindness of the organist of St. Andrew's playing for us we get on very well indeed.

Mr. Shackelford kindly assists me in whatever way he can.

Can we not rely on the friends of the colored people at the North to aid us in this our great necessity? Seven hundred dollars will complete a very respectable church in this place, and afford a small surplus towards a bell and an organ. Little over \$50.00 has been received by Mr. Shackelford for this work. The sooner this church can be built the better it will be for this work. I am not free from opposition in this field, yet I

know He is able to bring the work to good effect.

I have received some encouraging letters from Northern friends, and I pray that when this letter is read I may be yet more encouraged.

Dear Doctor, remember that necessity forces me to write this letter, and when it is complied with, one of the greatest deeds will have been performed for these people.

\* \* \* \* \*

June 7th, 1882.

Members of the Council in Norfolk last month greatly aided me on my church which is to be built here in the village. I have asked for \$600, beside what could be raised here, but now I appeal to the friends of this work for only \$250, which will complete the church.

I heartily thank my brethren who contributed so liberally at the Council.

The church for which I asked \$300 nothing has been given as yet.

This is an object worthy of any man's aid. The Council raised \$88.00 to purchase a horse for me. I am greatly encouraged with my success in this work.

Truly yours, JAMES S. RUSSELL.

## ACKNOWLEDGMENTS

### OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 1st to June 1st, 1882.

### FOR DOMESTIC MISSIONS.

\*Lenten and Easter Offerings.

ALABAMA.			
Demopolis—Trinity Church	.....	8 00	Gunnison—.....
Mobile—Trinity Church, "A Member"	.....	5 50	Longworth—St. Stephen's Church.....
			Manitou—St. Andrew's Church.....
			Rosita—St. Matthew's Church.....
		13 50	
ALBANY.			
Albany—All Saints' Cathedral	.....	8 50	CONNECTICUT.
St. Paul's Church	.....	23 57	Bethel—St. Thomas' Church.....
Green Island—St. Mark's Church	.....	7 05	Clinton—Church of the Holy Advent.....
Lansingburgh—Trinity Church	.....	85 42	New Haven—St. Thomas' Church S. S.....
Springfield—"S. M. L."	.....	23 50	Trinity Church Home.....
Troy—Church of the Holy Cross	.....	105 49	Trinity Chapel.....
			Mite Chest 7,855.....
			Newtown—Trinity Church.....
			West Haven—Christ Church S. S.....
			Yantic—Grace Church.....
			"A Friend.".....
CALIFORNIA.			
Santa Barbara—Trinity Church	.....	3 20	DELAWARE.
			Indian River Hundred—St. George's Church.....
CENTRAL PENNSYLVANIA.			
Harrisburgh—St. Paul's Church	.....	8 00	Smyrna—St. Peter's Church.....
Mauch Chunk—St. Mark's Church and Sunday school*	.....	141 82	
Wilkesbarre—St. Stephen's Church	.....	150 00	
Williamsport—Christ Church	.....	85 77	
COLORADO.			
Canon City—Christ Church, of which from S. S.,* \$2.00	.....	3 00	EASTON.
Golden—Calvary Church	.....	5 00	Shrewsbury Parish—.....
FLORIDA.			
Jacksonville—St. John's S. S. and Mission	.....		

Schools*	25 00	NEW JERSEY.
Orange Co.—Maitland Mission	8 41	Burlington—St. Mary's Church, of which from Mite Chest, \$15.42; through Woman's Auxiliary, for salary of women helpers in Salt Lake City, \$13.
	33 41	78 34
GEORGIA.		Freehold—St. Peter's Church, through Woman's Auxiliary, for salary of women helpers in Salt Lake City.
Americus—Calvary Church	2 00	Middletown—Christ Church, through Woman's Auxiliary, for salary of women helpers in Salt Lake City.
IDAHO.		Mount Holly—Trinity Church, through Woman's Auxiliary, for salary of women helpers in Salt Lake City.
Blackfoot—Church of the Holy Innocents	2 15	3 00
ILLINOIS.		Riverton—Christ Church, through Woman's Auxiliary, for salary of women helpers in Salt Lake City.
Chicago—Church of the Ascension	18 00	5 00
Grace Church	41 00	Shrewsbury—Christ Church, through Woman's Auxiliary, for salary of women helpers in Salt Lake City.
Galena—Grace Church	4 40	2 00
	63 40	Somerville—St. John's Church, "E. B."
INDIANA.		Trenton—Trinity Church, through Woman's Auxiliary, for salary of women helpers in Salt Lake City.
Jeffersonville—St. Paul's Church and S. S.	12 23	5 00
Richmond—St. Paul's Church, "F."	2 50	
IOWA.	14 73	
Creston—St. Paul's Church S. S.	5 50	
JAPAN.	45 62	106 34
Tokio—"E."		NEW YORK.
KENTUCKY.		Fishkill—Trinity Church.
Georgetown—Church of the Holy Trinity S. S.*	2 25	22 86
Grahamton—"A. M. R."	5 00	Highland Falls—Church of the Holy Innocents.
Versailles—St. John's Church S. S.*	10 00	30 82
LONG ISLAND.	17 25	Irvington—St. Barnabas' Church, Miss A. E. Schenck.
Brooklyn—Grace Chapel	2 00	100 00
Church of the Holy Trinity	55 58	New York—Church of the Annunciation, additional.
St. Ann's Church S. S.	113 49	Christ Church, Woman's Missionary Association, for Washington Territory, \$31.50; Women helpers in Home field, \$10.
St. George's Church Missionary Committee	22 00	41 50
St. John's Church	22 50	Church of the Holy Spirit.
St. Peter's Church	133 83	St. James' Church, Lenten Offering for women helper.
St. Stephen's Church, "Mrs. J. C. C., and Miss Allie K."	7 62	21 00
East New York—Trinity Church	6 22	St. Luke's Church S. S.
Flatbush—St. Paul's Church S. S.*	7 44	134 50
Flushing—St. George's Church	105 10	Trinity Church, Chapel, of which from "Mrs. S. E. M.," \$5.
	976 02	10 00
		"F. H."
MAINE.	25 00	200 00
Gardiner—Christ Church		"Φ. B. K." towards payment of stipend.
MARYLAND.		"Mrs. J. M."
Baltimore—St. Luke's Church	3 50	Proceeds of Mite Chest belonging to children of Mr. W. Hannan Brown, through Woman's Auxiliary.
MASSACHUSETTS.		2 80
Boston—Church of the Good Shepherd, thro' Woman's Auxiliary, for salary of Sister Eliza	2 00	Peekskill—St. Peter's Church, through Woman's Auxiliary, for women helpers in Domestic field.
Eliza	3 03	7 00
Church of the Messiah	6 00	Westchester—St. Peter's Church, Mite Chest.
Haverhill—Trinity Church, through Woman's Auxiliary, for salary of Sister Eliza	3 00	3 00
Longwood—"A Communicant"	1 00	Yonkers—St. John's Church.
Taunton—	40 00	41 74
Worcester—All Saints' Church S. S.	55 03	1,518 22
MICHIGAN.		NEBRASKA.
Detroit—St. Stephen's Mission	3 84	Columbus—Grace Church.
Flint—St. Paul's Church S. S.	22 16	5 00
Ypsilanti—St. Luke's Church	8 92	
MINNESOTA.	34 92	NORTHERN NEW JERSEY.
Faribault—Cathedral of Our Merciful Saviour	25 00	Newton—Christ Church.
Norwegian Congregation	3 74	10 00
Northfield—All Saints' Church	2 30	South Orange—Church of the Holy Communion.
Ortonville—Mission Lenten Offering	10 00	50 00
Red Wing—Christ Church	25 00	60 00
MONTANA.		NORTH CAROLINA.
Helena—St. Peter's Church	13 00	Tarboro—St. Luke's Chapel.
Butte—St. John's Church, of which from S. S., \$9.60	19 75	1 00
	32 75	2 80
NEW HAMPSHIRE.		Wilmington—St. James' Church, Easter and Good Friday Offerings.
Keene—Rev. E. A. Renouf, \$15.00; Mrs. E. A. Renouf, \$10.00	25 00	54 55
Portsmouth—St. John's Church, "M. D. P."	5 00	58 35
	30 00	
		OHIO.
		Bellevue—St. Paul's Church, for Colorado.
		2 15
		Canton—St. Paul's Church.
		1 35
		Cleveland—Christ Church.
		10 00
		Grace Church.
		10 00
		Trinity Church.
		15 33
		Monroeville—Zion Church S. S.*
		6 27
		OREGON.
		Albany—St. Peter's Church S. S.*
		2 13
		Astoria—Grace Church S. S.*
		15 12
		Canemah—St. Paul's Mission School*
		4 87
		Cove—Church of the Ascension, Lenten Offering—\$4.15; S. S.* \$1.27
		5 42
		Dalles—St. Paul's Church S. S.*
		77
		East Portland—St. David's Church S. S.*
		17 87

<i>La Grande</i> —St. Peter's Church, * \$5.10; S. S. *	6 70	ment, through Woman's Auxiliary.....	3 55
\$1.60.....	1 62	( <i>Walnut Hills</i> )—Church of the Advent, through Woman's Auxiliary.....	62 18
<i>Mount Pleasant</i> —Easter Offering.....	3 25	St. Paul's Church, through Woman's Auxiliary.....	28 69
<i>Oregon City</i> —St. Paul's Church S. S.*.....	2 25	<i>Chillicothe</i> —St. Paul's Church S. S.*.....	18 21
<i>Pendleton</i> —Church of the Redeemer S. S.*.....	15 17	<i>Marietta</i> —St. Luke's Church, Infant Class.....	2 00
<i>Portland</i> —S. S. Class of St. Helen's Hall*.....	2 60	<i>Worthington</i> —St. John's Church, through Woman's Auxiliary.....	3 43
St. Matthew's Mission School*.....	15 25		
St. Stephen's Chapel S. S.*.....	11 26		
St. Timothy's S. S., Bishop Scott Grammar School*.....	87 83		
Trinity Church S. S.*.....	1 65		
Trinity Mission Chapel*.....	10 50	TEXAS.	
<i>Salem</i> —St. Paul's Church S. S.*.....	2 58	<i>Matagorda</i> —Christ Church.....	2 90
<i>Upper Astoria</i> —Chapel of the Holy Innocents S. S.*.....	17 79		
Family Missionary Boxes.....	224 63		
		VIRGINIA.	
		<i>Fauquier Co.</i> —Leeds Church.....	2 00
		<i>Gloucester Co.</i> —Ware Parish, Ware Church.....	4 50
		<i>Matthews Co.</i> —Kingston Parish, Trinity Ch. ....	1 20
		Kingston Parish, Christ Church.....	1 10
		<i>Staunton</i> —Trinity Church.....	25 00
		WESTERN MICHIGAN.	
		<i>Allegan</i> —Church of the Good Shepherd.....	6 59
		<i>Coldwater</i> —St. Mark's Church.....	19 35
		<i>Grand Rapids</i> —Grace Church.....	13 92
		<i>Greenville</i> —St. Paul's Mission S. S., for work in Dakota.....	
		<i>Kalamazoo</i> —St. John's Church.....	4 66
		<i>Marshall</i> —Trinity Church.....	5 00
		<i>Saugatuck</i> —All Saints' Church.....	22 25
		<i>Traverse City</i> —Grace Church, of which from S. S., \$2.00.....	3 00
	4 33	WESTERN NEW YORK.	
	49 85	<i>Geneva</i> —Sunday-schools of Trinity and St. Peter's Parishes.....	80 63
	16 07	<i>Rochester</i> —“Mrs. S.”.....	11 05
	24 76		
	10 00	WESTERN TEXAS.	
	5 00	<i>San Marcos</i> —St. Mark's Church S. S.....	3 00
	6 00		
	10 00	WEST VIRGINIA.	
	118 21	<i>Grafton</i> —Howard and Love Thayer, Easter Offering.....	60
	4 40		
	35 31	WISCONSIN.	
	435 43	<i>Sussex</i> —St. Albans' S. S.*.....	75
		LEGACIES.	
	32 18	<i>Conn., Norwich Town</i> —Mrs. C. C. Huntington.....	25 00
	2 00	<i>Mass., Andover</i> —Mrs. Hannah S. K. Heywood, for Permanent Fund, Interest only to be used.....	500 00
	34 18		
	5 00	MISCELLANEOUS.	
	40 85	Mite Chests not credited to Parishes.....	525 00
	10 00	Interest on Investments.....	2 28
	2 00	“E. F. C.”.....	52 50
	10 00	Proportion of Offerings received for General Missions.....	10 00
	5 00	Designated Offerings.....	1,007 08
	72 85		24 53
	1 55		1,096 39
		Receipts for the month.....	\$6,818 52
		Amount previously acknowledged.....	86,117 66
		Total receipts since September 1st, 1881.....	\$92,936 18

## DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

<b>CENTRAL PENNSYLVANIA.</b>			
<i>Williamsport</i> —Trinity Church S. S., for school for Colored children.....	45 00	Church of the Good Shepherd, “A Thank Offering from a Communicant,” for Mission Schools among Colored People .....	50 00
<b>CONNECTICUT.</b>			
“A Friend.”.....	25 00	<b>MARYLAND.</b>	
		<i>Howard and Anne Arundel Cos.</i> —Trinity Parish.....	75 00
			37 04
<b>DELAWARE.</b>			
<i>New Castle</i> —Immanuel Church .....	11 03	<b>MASSACHUSETTS.</b>	
		<i>Waltham</i> —Christ Church .....	18 25
<b>INDIANA.</b>			
<i>Richmond</i> —St. Paul's Church .....	2 50	<b>MICHIGAN.</b>	
		<i>Detroit</i> —Mariner's Church S. S.....	5 00
<b>LONG ISLAND.</b>			
<i>Brooklyn</i> —Church of the Holy Trinity.....	25 00	<i>Flint</i> —St. Paul's Church.....	16 00
			21 00

NEW HAMPSHIRE.		PITTSBURGH.	
<i>Keene</i> —Rev. E. A. Renouf, \$15.00; Mrs. E. A. Renouf, \$10.00.....	25 00	<i>Pittsburgh</i> —St. Andrew's Church.....	39 25
NEW YORK.		RHODE ISLAND.	
<i>New York</i> —Christ Church, Woman's Missionary Association.....	25 00	Branch Woman's Auxiliary, for Mrs. Brents' salary.....	28 50
<i>Montclair</i> —St. Luke's Church S. S.....	25 00	<i>Providence</i> —Church of the Redeemer, class of little girls, through Woman's Auxiliary, for Mrs. Brents' salary.....	9 00
NORTH CAROLINA.		SOUTHERN OHIO.	
<i>Tarboro</i> —St. Luke's Chapel.....	1 00	<i>Worthington</i> —St. John's Church, through Woman's Auxiliary.....	37 50
NORTHERN NEW JERSEY.		"The Twig" Society, through Woman's Auxiliary, for Rev. Mr. Dunlop's School .....	30 5 00
<i>Montclair</i> —St. Luke's Church S. S.....	25 00		5 00
OHIO.			5 30
<i>Massillon</i> —St. Timothy's Church.....	20 00	<i>Ludington</i> —Grace Church.....	1 00
<i>New Lisbon</i> —Trinity Church, Branch Woman's Auxiliary, for Rev. Mr. Dunlop's School.....	6 00		
PENNSYLVANIA.		LEGACY.	
<i>Philadelphia</i> —Christ Church, through Committee on Work for Freedmen, for salaries of women working among the Freedmen... "B. A.," for support of teachers in school under Rev. Mr. Dunlop, Georgia.....	26 00	<i>Mass., Andover</i> —Mrs. Hannah S. K. Heywood, for Permanent Fund, Interest only to be used.....	100 00
	100 00	Receipts for the month.....	\$719 87
	100 00	Amount previously acknowledged.....	8,353 02
	200 00	Total Receipts since September 1st, 1881....	\$9,072 89

## DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		NEW JERSEY.	
<i>Albany</i> —St. Paul's Church, for Scholarship..	60 00	<i>A Lady</i> , for "W." Scholarship.....	60 00
<i>Troy</i> —St. John's Church.....	10 00		
CALIFORNIA.		NEW YORK.	
<i>Martinez</i> —Grace Church S. S.,* for St. Mary's School for Girls, Santee.....	70 00	<i>New York</i> —Church of the Incarnation and "A Friend".....	38 00
	2 00	Through the Niobrara League, of which from All Angels' Church, \$20.00; St. James' Church, Pine Ridge, \$12.00; St. James' Church S. S., for Scholarship, \$60.00; Church of the Annunciation, for Pine Ridge, \$10.00; Church of St. John the Evangelist, Miss Collins, \$10.00; St. Bartholomew's Church, "A Member," additional, for support of a lady, \$5.00; Christ Church, additional, for "Olivia M. Cutting" Scholarship, \$6.00; for Pine Ridge, \$17.00 (\$23.00); proceeds of an entertainment given by nine boys of Christ Church, New Brighton, Staten Island, for Bishop Hare, \$70.25; miscellaneous, \$3.10 .....	
<i>Cheshire</i> —St. Peter's Church S. S., for Bishop Hare.....	1 20		
<i>Clinton</i> —Church of the Holy Advent.....	1 00		
"A Friend.".....	25 00		
CONNECTICUT.			
<i>Cheshire</i> —St. Peter's Church S. S., for Bishop Hare.....	27 20		
<i>Clinton</i> —Church of the Holy Advent.....	2 50		
"A Friend.".....			
INDIANA.			
<i>Richmond</i> —St. Paul's Church.....			
LONG ISLAND.			
<i>Brooklyn</i> —Church of the Messiah, for Indian Missions under Bishop Whipple, Minnesota.			
St. Ann's Church S. S., for education of an Indian boy.....			
St. Mary's Church.....			
<i>Newtown</i> —St. James' Church, through Woman's Missionary Association of Long Island, for "Minnie Moore" Scholarship (In Memoriam), \$15.00; another Scholarship in same school, \$10. ....	11 57		213 35
	60 00	"A Friend," through Mrs. A. M. M., for "Paul Mazakute" Scholarship.....	100 00
	38 84	<i>(Harlem)</i> —Church of the Holy Trinity, for Niobrara.....	91
		<i>Rye</i> —R. B. Chapman, for Bishop Hare.....	5 00
MARYLAND.			
<i>Baltimore</i> —Christ Church, through Indian Aid, for salary of Miss Waegant.....	25 00		357 26
Emmanuel Church, of which from S. S., \$1.20; Ladies, for Bishop Hare, \$25.00.....	135 41	<i>Greensboro</i> —St. Barnabas' Church.....	9 00
Memorial Church, through Indian Aid, for salary of Miss Waegant.....	50 00	<i>Wilmington</i> —St. James' Church.....	20 00
<i>Fredericksburg</i> —All Saints' Church, thro' Indian Aid, for Niobrara Indians.....	26 20		
MASSACHUSETTS.			
<i>Melrose</i> —Trinity Church S. S.*.....	10 25		
<i>Waltham</i> —Christ Church.....	136 45		
<i>Worcester</i> —All Saints' Church S. S., for "All Saints'" Scholarship.....	10 68		
	18 28		
	60 00		
	88 93		
MICHIGAN.			
<i>Detroit</i> —Mariners' Church S. S.....	5 00		
St. John's Church S. S. Class, for "Schroda" Scholarship.....	60 00		
NEW HAMPSHIRE.			
<i>Keene</i> —Rev. E. A. Renouf, \$15.00; Mrs. E. A. Renouf, \$10.00.....	65 00		
	25 00		
PITTSBURGH.			
RHODE ISLAND.			
<i>Providence</i> —Mrs. John Carter Brown, for "Sophie" Scholarship.....			60 00
Indian Aid Society, for Bishop Hare's work..			100 00
SOUTHERN OHIO.			
<i>Worthington</i> —St. John's Church, through Woman's Auxiliary.....			160 00
			30

## VIRGINIA.

*Heber Parish*—Liberty, St. John's Church.... 28 80  
"Ossian Hall," for Yellowstone Indians.... 5 00

33 80

## LEGACY.

*Mass., Andover*—Mrs. Hannah S. K. Heywood, for Permanent Fund, Interest only to be used..... 100 00

## WESTERN MICHIGAN.

*Luddington*—Grace Church.....  
*Marshall*—Trinity Church.....  
*Muskegon*—St. Paul's Church.....  
*Saugatuck*—All Saints' Church.....

3 40  
6 66  
2 00

## MISCELLANEOUS.

Interest on Bishop Whipple Hospital Fund.. 175 00  
Receipts for the month ..... 1,573 49  
Amount previously acknowledged..... 19,794 02

13 06 Total receipts since September 1st, 1881..... \$21,387 51

## SPECIAL CONTRIBUTIONS.

## ALBANY.

*Troy*—Church of the Holy Cross, for Rev. Cameron Mann, Kansas City, Mo., for Work among Colored people.....

25 00 *Red Wing*—Christ Church, for Missions to the Jews.....  
*Wabasha*—"Miss F. C. H." for Missions to the Jews.....

12 56

1 00

## CALIFORNIA.

*San Francisco*—Branch of St. Mark's Friendly League, for Bishop Tuttle.....

1 00 *Burlington*—St. Mary's Church, for Bishop Brewer.....  
*East Long Branch*—St. James' Church S. S., Easter Offering, \$22; A Few Friends, \$15.00, through Mrs. J. L. Morris, through Woman's Auxiliary, for "H. M. Tuttle" Scholarship.

18 56

43 64

## CONNECTICUT.

*Cheshire*—St. Peter's Church S. S., of which for Bishop Brewer, \$6.10; Bishop Whittemore, \$1.65; Bishop Whipple, \$4; Bishop Tuttle, \$11.25; Bishop Elliott, \$2.50; Bishop Spalding, \$1.60; Bishop Garrett, \$2; Bishop Clarkson, \$1; Bishop Neely, \$2; Bishop Dunlop, \$2.00.....

34 10 *Elizabeth*—Branch Woman's Auxiliary, for Rev. G. B. Cooke.....  
*New York*—Church of the Ascension, Woman's Missionary Association, for "Henry" Scholarship, Utah.....  
*Christ Church*, Woman's Missionary Association, for Missionary Boxes.....

40 00

25 00

*Clinton*—Church of the Holy Advent, for Missions to the Jews.....

2 50 *Trinity Chapel*, through Woman's Auxiliary, for Missionary Boxes.....

108 64

*New Haven*—St. Luke's Church, for Rev. G. B. Cooke.....

10 00 *Zion Church*, through Woman's Auxiliary, for Missionary Boxes.....

40 00

St. Thomas' Church S. S., for Scholarship in St. Mark's School, Salt Lake, Utah.....

40 00 *Christ Church*, Woman's Missionary Association, for Missionary Boxes.....

5 00

Trinity Church, of which for Rev. J. J. Enmegahbowh, \$30; Seabury Divinity School, Fairbault, \$5; Bishop Tuttle, \$8....

43 00 *Trinity Chapel*, through Woman's Auxiliary, for Missionary Boxes.....

10 00

Branch of Woman's Auxiliary, for Rev. G. B. Cooke.....

24 68 *Zion Church*, through Woman's Auxiliary, for Missionary Boxes.....

6 76

*ENGLAND.*

*Shanklin, Isle of Wight*—St. Saviour's Church S. S. and other friends, through Rev. Dr. Leighton Coleman, for the Work of the Indian Deacon, Rev. John Coleman, Red Lake, Minn.....

154 28 *Mrs. John Warren*, through Woman's Auxiliary, for Missionary Boxes.....  
*Through Niobrara League, Ladies' Aid Society of St. Stephen's Church*, for books for Rev. J. W. Cook, Yankton Agency.....

15 00

*Brooklyn*—Church of the Holy Trinity, for Fanny C. Paddock Memorial Hospital.....

200 00 *(Harlem)*—Church of the Holy Trinity, for Dr. Miles' Hospital, Washington Territory.

18 61

(Heights)—Grace Church, through Woman's Missionary Association, for Fanny C. Paddock Memorial Hospital.....

172 55 *Portchester*—St. Peter's Church, Branch Woman's Auxiliary, for Bishop Paddock.....

25 00

St. Ann's Church S. S., for Mrs. Payne, Petersburg, Va.....

40 63 *Rye*—R. P. Chapman, for Bishop Whipple....

5 00

St. Peter's Church, of which for Mrs. Burford's Work, \$5; American Church Missionary Society, \$2; Mr. Walker, through Woman's Missionary Association, for Fanny C. Paddock Memorial Hospital, \$10.....

200 00 *Yonkers*—St. John's Church, through Woman's Auxiliary, for Missionary Boxes.....

10 00

(E. D.)—Calvary Church, through Woman's Missionary Association, for Fanny C. Paddock Memorial Hospital.....

17 00 *NORTHERN NEW JERSEY.*

140 37

*Richmond Hill*—Church of the Resurrection, for Bishop Paddock.....

5 00 *Paterson*—"A Member of the Church of the Holy Communion," a mite, for Rev. H. Langlois, for Church at Prescott.....

5 00

## MARYLAND.

*Baltimore*—Ladies of Emmanuel Church, for Bishop Whipple.....

75 00 *Crow Creek Mission*, for widows and orphans of deceased Clergy.....

1 80

## MASSACHUSETTS.

*Boston*—Trinity Church, through Woman's Auxiliary, for Bishop Whipple for St. Mary's Hall.....

17 00 *Cleveland*—St. Luke's Church Bible Class, through Woman's Auxiliary, for free bed in St. Luke's Hospital, Denver.....

20 00

*Dedham*—St. Paul's Church, additional, for Children's Hospital, Omaha.....

5 88 *Gambier*—Church of the Holy Spirit, through Woman's Auxiliary, for bed in St. Luke's Hospital, Denver.....

10 00

*Taunton*—St. John's Church, for Bishop Paddock.....

4 00 *Wooster*—St. James' Church, for Missions to the Jews.....

3 00

*Worcester*—All Saints' Church S. S., for Bishop Brewer.....

75 00 *OREGON.*

83 00

## MICHIGAN.

*Detroit*—Christ Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....

125 00 *PENNSYLVANIA.*

8 18

*Holmesburgh*—Emmanuel Church, through Committee on Work for Domestic Missionaries, Children's Lenten Offering, for Children's bed in Bishop Morris Hospital.....

6 00 *Philadelphia*—Church of the Atonement, "E.," of which for Bishop Vail, \$50; Bishop Tuttle, \$50; Bishop Whitaker, \$50; Bishop Morris, \$50; Bishop Paddock, \$50.....

6 00

24 35

Christ Church, through Committee on

250 00

Work for Domestic Missionaries, for Fanny C. Paddock Memorial Hospital.....	10 60	Clinton—Christ Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00
Church of the Holy Trinity, for Fanny C. Paddock Memorial Hospital.....	10 00	Columbus—St. Paul's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00
St. James' Church, for Hospital, Denver. (Germanstown)—St. Luke's Church, thro' Committee on Work for Domestic Missionaries, for Fanny C. Paddock Memorial Hospital.....	5 00	Trinity Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	5 00
St. Peter's Church, through Committee on Work for Freedmen, for Mrs. Buford's Hospital, \$50; for furnishing Hospital, from Mrs. Shields, \$100; for Mrs. Buford's personal use, from Mr. Hy. Seybert, \$25.....	5 00	Dayton—Christ Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	6 00
"In Memoriam," Mites for Missions, for St. Barnabas' House, \$10; Mrs. Buford's Hospital, \$5.....	175 00	Delaware—St. Peter's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 55
Through Committee on Work for Foreign Missionaries, for Fanny C. Paddock Memorial Hospital, from Mrs. Coffin, \$10; Miss Landell, \$1; Miss West, \$1.....	15 00	Glendale—Christ Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00
PITTSBURGH.		Hillsboro—St. Mary's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00
Bradford—Church of the Ascension, for Missions to the Jews, \$23.25; Scholarship in St. Mark's School, Salt Lake, Utah, \$40.....	506 95	Ironton—Christ Church S. S.,* for Bishop Paddock's School for Girls, Walla Walla.....	11 00
Pittsburgh—Calvary Church, Rob't O. Bruce, for Bishop Whipple for an Indian boy.....	63 25	Lancaster—St. John's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00
St. Andrew's Church, Mrs. F. R. Brunot, for Bishop Morris, through Woman's Auxiliary.....	5 00	Marietta—St. Luke's Church, of which from Ladies Guild, \$1, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	2 00
Titusville—St. James' Memorial Church, for St. Luke's Hospital, Denver.....	50 00	Newark—Trinity Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00
Warren—Trinity Memorial Church, for Bishop Spalding.....	16 00	Piqua—St. James' Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00
RHODE ISLAND.		Pomeroy—Grace Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00
Providence—St. John's Church, "A Member," through Woman's Auxiliary, for Bishop's box to California.....	143 05	Portsmouth—All Saints' Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	15 85
SOUTHERN OHIO.		Riverside—Church of the Atonement, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00
Avondale—Grace Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 50	Zanesville—St. James' Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 79
Chillicothe—St. Paul's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	3 50	Diocesan Branch Woman's Auxiliary Offering at Annual Meeting in Trinity Church, Newark, for St. Luke's Hospital, Denver, \$19.34; Fanny C. Paddock Memorial Hospital, \$19.34	38 68
Cincinnati (Walnut Hills)—Church of the Advent, through Woman's Auxiliary, of which from "Our Girls," \$1; "Little Missionaries" \$1, for Fanny C. Paddock Memorial Hospital.....	3 50	WESTERN MICHIGAN.	108 08
Christ Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00	Manistee—St. Paul's Mission, for General Aged and Infirm Clergy Fund.....	1 00
(College Hill)—Grace Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00	Traverse City—Grace Church, for American Church Building Fund.....	4 25
St. Paul's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 66	WESTERN NEW YORK.	5 25
St. John's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	1 00	Geneva—St. Peter's Church, for Missions to the Jews.....	10 00
Circleville—St. Philip's Church, through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital.....	4 00	Receipts for the month.....	\$1,976 82
		Amount previously acknowledged.....	22,067 85
		Total receipts since September 1st, 1881.....	\$24,044 47

## ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$8,084.88	92,936 18
Designated for Work among Colored People, of which from Legacies, \$1,821.79,	9,072 89
Designated for Work among Indians, of which from Legacies, \$3,544.59,	21,367 51
Special Contributions, of which from Legacies, \$1,425.00,	24,044 47

## APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$147,421 05
Balance in hand September 1st, 1881,	\$177,750 00
Receipts for nine months, exclusive of Specials,	123,376 58
	136,636 82

Balance required from June 1st, 1882, to September 1st, 1882, . . . . . \$41,113 18

### POSTSCRIPT.

At the meeting of the Committee for Foreign Missions held on the 13th of June, the Rev. JOSHUA KIMBER, Secretary, reported for duty, to take effect immediately upon the adjournment of the Board of Managers that afternoon; and asked the privilege of presenting the following Resolution, which, on motion of Mr. Winston, was unanimously adopted :

*Resolved* : That the Committee for Foreign Missions desire to express and place upon record their appreciation of the efficient service rendered by the Rev. George F. Flichtner during his term as Secretary *pro tem.*

The Rev. Mr. Flichtner prepared the matter for this department this month.

## FOREIGN DEPARTMENT.

### Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., <i>Chairman</i>	Mr. F. S. Winston,
" Charles H. Hall, D.D.,	" Lemuel Coffin,
" E. A. Hoffman, D.D.,	" Charles R. Marvin,
" J. H. Eccleston, D.D.,	" Cornelius Vanderbilt,
" William Tatlock, D.D.,	" James M. Brown,
" Geo. Williamson Smith, S.T.D.,	" R. Fulton Cutting,
" Henry Y. Satterlee,	" Howard Potter,
" Joshua Kimber,	" Jos. W. Fuller,
	" C. M. Conyngham.

Rev. JOSHUA KIMBER, *Secretary*,  
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,  
23 Bible House.

### Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

JULY, 1882.

### " OUR MISSION TO THE HEATHEN."

#### EDITORIAL CORRESPONDENCE.

THE REV. GEO. F. FLICHTNER, *Secretary pro tem.*, etc.

ON the second page of the cover of this periodical the Board of Managers is particular to explain that it does not hold itself responsible for editorial opinions. Hence it cannot be held responsible for the views of a correspondent. I am informed that it was upon this principle that the honored and beloved Secretary for Domestic Missions admitted to these pages (in the May number) the following passage occurring in the communication of the Rev. H. Martyn Hart, Dean of the Cathedral, Denver, Col.:

"I believe if 'The East' could but realize our actual condition, the Church would consider this question: Does it behoove our Holy Mother to hearken to the cry of her own children, or to give her attention to aliens? With the greatest Missionary Bishop of this century a near relation of my own, and having been in the thick of Missionary effort for nigh all my life; knowing, too, from personal observation something of the Church's work in India, China, and Japan, I am not likely to be accused of lack of interest in Foreign Mission work. But surely the children ought to be fed before any food is sent to

strangers. Let the Anglican Church supply the Foreign Mission field. There is not an acre of land in England which is not in some parish. A vast income has accumulated for the Church's use, and her 23,000 Clergy are maintained—if not as well as many of them would like—still they exist as gentlemen, and hold their own in the very foremost rank of society. England has ability and leisure to undertake the Foreign Missionary work. With the rushing tide of immigration, and with the movements of her own thousands to occupy new territories, the American Church has surely enough to do, and will have for the next century. Let all her energies be directed to keeping her own children to their Baptismal vows. Whether is it better, to convert the heathen, or to keep those who have 'received the knowledge of the truth' from lapsing?"

I had ventured to think that all such argument had been refuted in the June number for 1881, of this periodical; by the editorial in the Foreign Department under the above caption. In that article, among other quotations, were embodied the words of one who certainly has had much more experience than the Dean, of the great and acknowledged needs of our *tramontane* regions. The Rt. Rev. Dr. Tuttle, Missionary Bishop of Utah, says :

"Our work of Foreign Missions God gives into our hands, and if we work not with Him in pushing it vigorously on, He will remove our candlestick. With Him only can we work aright, and with Him not unless vigorously heading Foreign Missions."

But further: the Dean's own Bishop, the Rt. Rev. Dr. Spalding, wrote in December, 1876,

"It would gratify me very much if all my Clergy would make collections for Foreign Missions. I hope they will all do so in answer to your Epiphany Appeal. Though we are having a very hard struggle to maintain our Church work, and get a bare living for our Clergy, yet I feel that we ought to show a more decided interest in Foreign Missions. I believe that one great reason why we fall so far short of doing our duty in the matter of Domestic Missions is because we are not obeying the command to 'preach the Gospel to every creature.' We cannot succeed in our great work at home unless we do what in us lies for those who have never heard the Gospel. Therefore, for our sake as well as for the work abroad, I trust my Clergy will give their people the opportunity to contribute for Missions among the heathen, and that the response will be as liberal as their circumstances will permit."

We are satisfied to put the opinions side by side and leave them there.

So much for the general subject. What the Dean says, however, about the release of the English Church from care and anxiety touching the home work, seems to be practically set aside by the appearance in this country just now of a distinguished representative of that Church soliciting aid for the erection of a Cathedral not in one of her many Mission fields, but in England itself.

The Society is one. The field is the world; there is no desire for controversy: "Comparisons are offensive"; but may I not say that it is not just—that it is hardly ingenuous for any to say, as many do say, that the spiritual destitution in any portion of this land is akin to that in heathen lands.

Both departments of work are laid upon us.

This Church well expended in the home field for Mission work of all kinds (exclusive of charities) at least \$450,000 last year. She contributed for Foreign work all told \$186,000. While we do the one let us not leave the other undone.

J. KIMBER.

RICHMOND HILL, L. I., May 25th, 1882.

## SCHOLARSHIPS.

WITH reference to a remark made in one of the letters from Mexico, published in the last number of THE SPIRIT OF MISSIONS, to the effect that the Scholarships are only nominal, since all alike are supported from the general fund, we beg leave to say that there is evidently a misapprehension on the writer's part of the design and operation of the Scholarship system.

Scholarships in the various Mission Schools are supported by amounts given by individuals or organizations and designated for that especial purpose. It was formerly the custom to select a particular scholar to be the recipient of their benefaction, but after this method had been tried for many years it was found to be not altogether successful and the present Scholarship system was adopted in its stead. It was determined to invite from individuals, branches of the Woman's Auxiliary, churches and Sunday-schools, definite contributions of either one hundred dollars, or seventy-five dollars, or fifty dollars, or forty dollars, or twenty-five dollars, as the case might require, for the support of these Scholarships; with the understanding that some scholar should always be kept upon each, and an account of the beneficiary, for the time being, sent annually to the supporter.

In approving schedules of appropriations the Committee and Board take these Scholarships into account, though in many instances so far, they have been obliged to make their grant larger than the sum of the proceeds from Scholarships. However this may be, in all instances where the opposite is true—that is to say, where the aggregate sum from Scholarships exceeds the appropriation for any particular school—the excess has been paid over to the Missionary in charge.

It will thus be seen that the Scholarships are by no means merely nominal and it is hoped that in time they will make up the whole amount required for the support of scholars in the schools. We are gratified to say that there is a continued growth in this department of the work, which is indicated by the annual increase in the length of the Scholarship list. We shall be most happy to make further additions as rapidly as pledges are made for this purpose.

## APPOINTMENTS.

*China.*—At the meeting of the Committee for Foreign Missions, held May 9th, the Committee, acting for the Missionary Bishop of Shanghai, appointed Miss MARTHA BRUCE and Miss ESTHER A. SPENCER; and at their meeting on June 13th, Miss SARAH E. LAWSON, all as Missionary Teachers in Shanghai.

These appointments were approved by the Board of Managers at their meeting held on the 13th of June.

These newly appointed Missionaries will probably sail for their field of labor early in the fall.

## MARRIAGE OF MISSIONARIES.

*China.*—We have information of the marriage, at Shanghai, on the 13th of April, of the Rev. WILLIAM L. SAYRES and Miss ANNA STEVENS, but further particulars have not yet reached us.

*Japan.*—We are informed that Mr. JAMES McD. GARDINER and Miss FLORENCE R. PITMAN were married at Tokio on the 12th of May last by the Rt. Rev. Dr. Williams, Missionary Bishop of Yedo, assisted by the Rev. Messrs. Blanchet and Shaw, the latter of the Church of England.

### DEATH IN THE FIELD.

*China.*—By the last mail we have the painful intelligence of the death at Hankow, on the 19th of April, of Miss ELIZABETH K. BOYD, who sailed from San Francisco in August of last year for her field of labor in Wuchang.

### MOVEMENTS OF MISSIONARIES.

*China.*—The Rt. Rev. Dr. SCHERESCHEWSKY has removed from Paris to Geneva, and is now at the Champel les Bains, Hotel Beau Sejour, Geneva. He may be addressed care of Drexel, Harjes & Co., Paris.

The Rev. E. H. THOMSON and family at last advices were in passage for Europe. Their address will be, for a time, care Messrs. Brown, Shipley & Co., London.

*Japan.*—Miss SARAH L. RIDDICK, who sailed from San Francisco in the steamer of April 4th, arrived at Tokio on the 28th of that month, in good health.

### AFRICA.

THE following has lately been received from one of our Missionaries, which we give *verbatim*:

KINGSTON, CANADA, June, 1882.  
From *Irish Ecclesiastical Gazette* of May 27th.

“The tide of emigration is likely to set in strong in the direction of the West Coast of

Africa, Messrs. Burton and Cameron having returned from exploring the region, which they state to be ‘impregnated with gold.’”

The above I send, thinking you may have missed seeing it. The Church in Africa may yet have the privilege and the means to aid their poor brethren in other lands.

W. A. F.

### CHINA.

REFERRING to a letter from the Rev. Mr. Boone in this number, our readers will be touched by his earnest appeal for helpers. We are glad to be able to announce, above, the appointment of three ladies for Shanghai, who will proceed to the field in time to begin their labors with the opening of the schools in the autumn. But the pressing need for Clergymen still remains in Africa, in China, and in Japan. The laborers are indeed few.

May the MASTER's call come with such force to the hearts of many of those who

have taken His vows upon themselves that they, as with one voice, shall respond, “Here am I, send me.”

FROM LETTER FROM THE REV. W. J. BOONE.

ST. JOHN'S COLLEGE, May 2d, 1882.

It is my painful duty to inform you of the death of another of our small band of Missionaries at Hankow and Wuchang. Miss Elizabeth K. Boyd arrived only last October in rather a poor state of health, and has been not at all well since. She became very ill on April 13th, and passed from earth on the 19th, and was buried on the 20th at St.

John the Evangelist's, Hankow. In view of this event, and the circumstances connected therewith, the Standing Committee have felt constrained to suspend the Bohlen School for a time, and to ask Miss Roberts to come to Shanghai and take work, pending further arrangements, in the English

teaching of the Preparatory Department at St. John's College.

I am glad to report others as in good health, but we long sorely for helpers. May the good LORD stir up some earnest souls to take to heart our repeated cry, "Come over and help us."

## JAPAN.

### EXTRACT FROM LETTER FROM THE REV.

C. T. BLANCHET.

TOKIO, JAPAN, April, 1882.

THE work is progressing, slowly it is true, but there is nevertheless a gradual advancement fully in proportion to the force and means at our disposal. The routine work of teaching and preaching is going on as usual, and there are various signs of progress in the schools, in the number of inquirers and applications for Holy Baptism, and also a growing disposition on the part of some of the native converts to help on in various ways. We also hope to get through with our class in Divinity in the summer, and then shall undoubtedly get considerable additional help from our young graduates. Two of the Mission buildings (the Boys' School and our own residence) are nearly completed, and when completed will add greatly to the convenience and efficiency of the Mission. Three other lots have been secured for a church, the Girls' School, and another residence, all of which we hope will be put up in due time.

The pressing need of the hour in Tokio is at least four more Clergymen—two to take Messrs. Quinby and Cooper's places, and the other two to make up the number absolutely necessary to carry on the work already inaugurated, and of course suitable accommodations for them.

### FROM LETTER FROM MISS BELLE T. MICHEL.

OSAKA, JAPAN, May 5th, 1882.

By the last mail I received your letter informing me of the new Scholarship taken in this school. I hope you will present my hearty thanks to the supporter, and say that I shall place a child upon it just as soon as possible and send in a full report. I am compelled often to keep the ladies waiting for a report of their Scholarships, because there is so much form to be gone through with, as it will not do to receive every child

that is brought to us, or we would find we were being swindled terribly. Before agreeing to receive any one, two of our Japanese Christians make all the necessary inquiries about the circumstances and relations of the child. If they prove to be what they represent themselves, then there is a large amount of ceremony to go through in making the contracts giving the child over to us until she is twenty years of age. This probably seems unnecessary to you, but without these contracts I fear the money spent upon Scholarships would be worse than thrown away. Before the contracts were made they would bring their children here to get rid of supporting them while they were at a troublesome age, and as soon as they thought it likely they were learning to care for Christianity they would be taken away.

I hope the ladies will bear with me if I am a little slow in writing about their Scholarships. I shall always let them hear from me just as soon as all necessary arrangements are settled. I think the school work is in a more flourishing condition than last year.

### FROM LETTER FROM MISS SARAH L. RIDDICK.

TOKIO, May 2d, 1882.

I believe you asked my impressions of Japan. So many people have said so much on this subject I fear there is nothing to tell that has not been heard before. We landed at Yokahama on Thursday, 27th, at about eleven o'clock, A.M. I believe my spirits began to rise the instant I beheld the wonderful Eastern scene upon the bay; boats filled with the dark-browed sons of Japan, dressed in their quaint costumes. By the time our feet touched the shore I felt like—what shall I say—an inflated balloon? Ah, it was lovely, beautiful, the sun was shining brightly and the air was soft and pleasant, green branches waved over the

picturesque houses, and green vines clambered up their sides, flowers bloomed everywhere, and birds sang as if they were in a Christian land. I wished that all Japan had but one heart, and that it were in my power to turn that heart into thanksgiving to the only and true God and His Blessed Son the SAVIOUR for this wonderful country.

Of course we went to the Custom House first; there we were treated with respect and kindness. The officers opened one of my trunks and looked at my hats. A gentleman told them that I was a Missionary, so they closed the trunk and did not even open the others, which looks well for the character of Missionaries in Japan. From the Custom House we went to the Windsor Hotel, and had a most delicious lunch, or *tiffin*, as they call it. After a short rest, some kind friends took me out sight-seeing.

Would that I could describe my first ride in a jinrikisha. Only fancy yourself in a miniature phaeton drawn by a man about the size of a boy of fifteen years, who trotted along at the speed of an ordinary horse. I had an idea that I should feel conscience-stricken, but I did not, I assure you; the faster my horse travelled the happier I felt, until I reached such an extatic state I imagined myself a Celestial also.

It is not to be wondered at that these people consider themselves superior to other nations if they always feel as I did on my arrival. On returning to the Windsor I found Mr. Blanchet from Tokio to take me home, but as it began to rain and I felt very tired, I remained at Yokahama until next day. Some one called to see me from the Union Mission, but I was out. I will keep Tokio for my next letter.

### HAITI.

FROM LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, May 16th, 1882.

THE Rev. Mr. Bauduy has had the misfortune to be burnt out of house and home by a fire that took place here two weeks since and destroyed a block of buildings. Two other Church families were also burnt out.

This is the fourth time within seventeen years that the Rev. Mr. Bauduy has thus suffered by conflagration. The three previous occasions were in 1865, 1866, and 1875. This venerable brother, who is now

verging towards eighty years, is sadly discommoded by this last event, but he bears his loss and inconvenience with the most perfect Christian resignation. He is universally esteemed here for his meekness and other eminent Christian virtues, and many doors were opened to receive him and his family. He has taken shelter under the roof of one of his most devoted friends. I recommend this aged Presbyter to the prayers and active Christian sympathy of members of the Church at large.

### MEXICO.

By permission we make the following extracts from recent private letters:

MEXICO, May 2d, 1882.

Your welcome letter to Bishop Riley of the 13th ult. came to hand to-day, and he begs me to acknowledge the same through myself, as I take great pleasure in acting as his secretary and thus aid him while he is preaching twelve sermons a week, besides attending to such an amount of other work that it is a marvel to me how he stands up against such a weight of intellectual and other labor. The good news your letter has brought him has given the Bishop fresh hope and courage. We feel profoundly grateful to God for hearing and answering our prayers, as He undoubtedly is doing. We

feel we can now work with your Committee in perfect confidence. We will do our best to fully inform you regularly of the leading facts of the work and of all such matters as ought to be laid before yourself and the Mexican Committee.

The Bishops of the Mexican Commission having passed a resolution asking Bishop Riley not to publish the Offices of the Holy Communion and Baptism in English as yet, he is obliged to wait until the Commission have taken other action before doing so.

Bishop Riley cherishes the hope that an earnest effort will be made to place the work here on a safe and firm financial basis. He proposes to write to the Bishops and for the Church press, giving all the necessary infor-

mation, and will seek to do his best to aid you and other friends of the Cause in your generous efforts.

Certain parties connected with Missions in this country have lately published a document in answer to some of Mr. Brown's letters. Bishop Riley had recently a conference of nearly three hours with the parties. They have become convinced that the statements in that document are either false or are misrepresentations, and have named a committee to get out of the mistake the best way practicable.

CITY OF MEXICO, April 12th, 1882.

How thankful I shall be if anything that I can say in my letters can lead to good for this struggling little Church of ours.

. . . I am convinced that your friend, Mr. ——, is right when he says he thinks the women must first be freed from Papal bondage. I believe much, very much depends on getting hold of them, particularly the young girls who are, it is sad to say, led away at an early age.

. . . I go to Mrs. Hooker's twice a week to give a Bible-class lesson to the girls and find them always very attentive and anxious to learn. Miss Alcantara, who has been with Mrs. Hooker three years, teaches them very pretty needlework. The children are very fond of her. They are doing well in music, in English, and other branches of education which will be profitable to them. I have the pleasure of being nominated lady visitor to the different orphanages, and we shall, I hope, be able to effect now and again such improvements as will be for the well-being of the children. Mrs. Hooker is kind enough to say that she is anxious for me to do all I can to help her in the spiritual teaching, as I appear to have some influence with the girls, many of whom are affectionate and well disposed.

While writing this letter, here appears Bishop Riley with some ladies of our Church, a Miss Cadenosa, from Tlalpam, one of our outside congregations, being one of the members. She bears on her forehead the mark of a scar inflicted by a stone thrown at her in the street. She, her three sisters and brother have so shown in their lives marks of their conversion to the true faith, that at last they have conquered many who persecuted them, and now enjoy the privilege of seeing numbers gathered with them in

their own house to worship God in spirit and in truth. I shall go very soon to visit that congregation and others outside of the city. I cannot say much more about the work in this letter, but you will be glad to hear that the children in the schools are doing well and make the best of their opportunities.

I cannot help telling you, ere I close, of the heroic conduct lately of some of our orphan boys here. During Holy Week one night, as the boys were coming out of church, voices were heard crying out, "Heretic!" Protestant!" Stones began to fly and crowds to gather, but the boys still kept walking steadily on in procession until they reached home. Fortunately no harm was done, but when asked why they were not afraid, they said it was because they knew that the Lord would protect them.

In the same week quite a small boy was in a store buying something. In the store was an image set up, pointing to which, a woman who was also present, told the boy he was a heretic, and had no saints to pray to, so that her religion was better than his. The boy calmly answered: "You are right. I have no saints like yours who have eyes and see not, and ears and hear not, so how can they do miracles? To prove to me that your religion is better than mine, throw that image down on the ground and if she has power let her raise herself into her place again and I will believe it."

This is just to show you what confidence these children have who receive what is told them. The woman was so angry at the reply that the child had to fly.

Before closing, I regret to tell you that Mrs. Hooker is not feeling at all well. I shall try to influence her to take the rest this summer she so greatly needs, to see if she can get the strength to continue longer with us. I do not really know who could take the place of such a noble-minded, self-denying woman. She certainly has worked, all these years, under great difficulties, but she does not complain, only wishes to do her best. You will be glad to hear the girls are preparing for a pic-nic in the grounds of Chapultepec, a lovely estate, three miles from Mexico, full of magnificent trees. Some are from thirty-four to thirty-eight feet in circumference. There is also a lake and boat. We only regret you are not here to go with us. The Bishop, Ministers and all the workers wish to be remembered kindly to you and all who are so earnestly working for us.

## ACKNOWLEDGMENTS

## OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 *Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from May 1st to June 1st, 1882.

\*Lenten and Easter Offerings.

## ALABAMA.

Mobile—Trinity.....	25 36
ALBANY.	
Albany—All Saints' Cathedral.....	8 50
St. Paul's, of which for Japan Hospital, \$5	10 00
Green Island—St. Mark's.....	5 55
Potsdam—Trinity, of which Miss Lavinia Clarkson, for "L. Clarkson" Scholarship, Bishop Boone Memorial School, \$40; Miss Elizabeth Clarkson, for "T. Streathfield Clarkson Memorial" Scholarship, St. John's College, \$100; Jaffa, \$25; Miss Fredrika Clarkson, for "Levinus Clarkson Memorial" Scholarship, St. John's College, \$100; Jaffa, \$25; Mrs. T. S. Clarkson, for Jaffa, \$25.....	857 57
Troy—St. John's.....	25 02

## CENTRAL NEW YORK.

Afton—St. Ann's.....	3 16
Aurora—St. Paul's, Branch Woman's Auxiliary, for Miss Riddick's travelling expenses.....	10 00
Binghamton—Christ Church, of which S. S., for Jaffa, \$25.....	57 29
Church of the Good Shepherd, of which Woman's Auxiliary, \$5.....	11 45
Camden—Trinity.....	60
Candor—St. Mark's.....	3 95
Carthage—Grace.....	2 47
Cazenovia—St. Peter's.....	16 01
Clark Mills—St. Mark's.....	53
Clayton—Christ Church.....	4 05
Constableville—St. Paul's.....	3 54
Elmira—Grace.....	7 65
Fayetteville—Trinity.....	2 00
Fulton—Zion.....	8 33
Guildford—Christ Church.....	2 43
Harpersville—St. Mark's.....	4 63
Holland Patent—St. Paul's, Woman's Auxiliary.....	3 10
Ithaca—St. John's.....	86 25
Jordan—Christ Church.....	5 00
Oswego—Christ Church, of which Branch Woman's Auxiliary, \$10.....	26 65
Oxford—St. Paul's.....	38 00
Pierrepont Manor—Zion.....	7 48
Port Leyden—St. Mark's.....	80
Rome—Zion.....	6 93
Sherburne—Christ Church.....	2 80
Skaneateles—St. James', Branch Woman's Auxiliary.....	7 85
Syracuse—Grace.....	12 00
St. James'	12 30

St. Paul's, of which Woman's Auxiliary, for "Yan Yung" Scholarship, Bridgman Memorial School, \$40.....	
House of the Good Shepherd, through Woman's Auxiliary, "Thank Offering" for "Good Shepherd" Scholarship, Cape Mount School.....	
Union Springs—Grace.....	25 00
Utica—Trinity.....	4 95
"A. A. E.".....	34 82
Watertown—Grace.....	30 00
Waterville—Grace.....	9 25
Westmoreland—Gethsemane.....	8 20

## CENTRAL PENNSYLVANIA.

Williamsport—Christ Church ..	553 18
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ALABAMA.	CONNECTICUT.
Mobile—Trinity.....	Cheshire—*St. Peter's S. S., for Bishop Penick's work, \$8; Bishop Williams' work, \$1.50.....
ALBANY.	Clinton—Church of the Holy Advent.....
Albany—All Saints' Cathedral.....	Hartford—Christ Church.....
St. Paul's, of which for Japan Hospital, \$5	New Canaan—*St. Mark's S. S.....
Green Island—St. Mark's.....	New Haven—Trinity.....
Potsdam—Trinity, of which Miss Lavinia Clarkson, for "L. Clarkson" Scholarship, Bishop Boone Memorial School, \$40; Miss Elizabeth Clarkson, for "T. Streathfield Clarkson Memorial" Scholarship, St. John's College, \$100; Jaffa, \$25; Miss Fredrika Clarkson, for "Levinus Clarkson Memorial" Scholarship, St. John's College, \$100; Jaffa, \$25; Mrs. T. S. Clarkson, for Jaffa, \$25.....	Trinity Church Home, two persons.....
Troy—St. John's.....	St. Thomas' S. S., for Africa.....
St. John's, of which for Emily Williams School, \$10.....	Missionary Box 626.....
CENTRAL NEW YORK.	Newtown—Trinity.....
Afton—St. Ann's.....	Stamford—St. John's, of which for Emily Williams School, \$10.....
Aurora—St. Paul's, Branch Woman's Auxiliary, for Miss Riddick's travelling expenses.....	Watertown—"Friend of Missions," for Bishop Penick's work.....
Binghamton—Christ Church, of which S. S., for Jaffa, \$25.....	Wolcottville—Trinity.....
Church of the Good Shepherd, of which Woman's Auxiliary, \$5.....	Yantic—Grace.....
Camden—Trinity.....	Miscellaneous—"A Friend".....
Candor—St. Mark's.....	DELAWARE.
Carthage—Grace.....	Christiana Hundred—Christ Church, additional, \$10; Five cent collection for Jaffa, \$35.35.....
Cazenovia—St. Peter's.....	Claymont—Church of the Ascension.....
Clark Mills—St. Mark's.....	EASTON.
Clayton—Christ Church.....	Dorchester Co.—Dorchester Parish, Grace.....
Constableville—St. Paul's.....	Kent Co.—Shrewsbury Parish.....
Elmira—Grace.....	JACKSONVILLE.
Fayetteville—Trinity.....	Jacksonville—*St. John's S. S. and 3 Mission S. S
Fulton—Zion.....	FLORIDA.
Guildford—Christ Church.....	Americus—Calvary.....
Harpersville—St. Mark's.....	Atlanta—St. Luke's.....
Holland Patent—St. Paul's, Woman's Auxiliary.....	Macon—Christ Church.....
Ithaca—St. John's.....	GEORGIA.
Jordan—Christ Church.....	Americus—Calvary.....
Oswego—Christ Church, of which Branch Woman's Auxiliary, \$10.....	Atlanta—St. Luke's.....
Oxford—St. Paul's.....	Macon—Christ Church.....
Pierrepont Manor—Zion.....	ILLINOIS.
Port Leyden—St. Mark's.....	Chicago—Church of the Ascension, for Africa, China, and Japan.....
Rome—Zion.....	Hyde Park—St. Paul's, for Bishop Riley's work, Samuel Larmenie, \$5; Annie Bixby, \$1; May Bixby, \$1.....
Sherburne—Christ Church.....	KANSAS.
Skaneateles—St. James', Branch Woman's Auxiliary.....	Salina—Mary E. L. Prescott and children, for Africa.....
Syracuse—Grace.....	KENTUCKY.
St. James'	Covington—Trinity.....
St. Paul's, of which Woman's Auxiliary, for "Yan Yung" Scholarship, Bridgman Memorial School, \$40.....	Grahamton—"A. M. R.".....
House of the Good Shepherd, through Woman's Auxiliary, "Thank Offering" for "Good Shepherd" Scholarship, Cape Mount School.....	Louisville—Mrs. William Patterson, through American Church Missionary Society, at discretion of Bishop Fenick.....
Union Springs—Grace.....	INDIANA.
Utica—Trinity.....	Richmond—St. Paul's, "F.".....
"A. A. E.".....	KANSAS.
Watertown—Grace.....	Salina—Mary E. L. Prescott and children, for Africa.....
Waterville—Grace.....	KENTUCKY.
Westmoreland—Gethsemane.....	Covington—Trinity.....
CENTRAL PENNSYLVANIA.	Grahamton—"A. M. R.".....
Williamsport—Christ Church ..	Louisville—Mrs. William Patterson, through American Church Missionary Society, at discretion of Bishop Fenick.....
ALABAMA.	LONG ISLAND.
Mobile—Trinity.....	Bay Ridge—Christ Church, for Africa, thro' American Church Missionary Society.....
St. John's, of which for Emily Williams School, \$10.....	Brooklyn—Grace Chapel.....
St. Paul's, of which Woman's Auxiliary, \$5.....	Church of the Holy Trinity.....

† In the June number *SPRINT OF MISSIONS*, \$10.38 credited to St. Mark's S. S., New Haven, Conn., should have been credited to this Parish.

St. Ann's S. S., of which for Scholarship, St. John's College, \$75.	214 12	man's Auxiliary, for Miss Bruce's salary...	25 00
St. George's, Missionary Committee, \$21.97; S. S., \$41.41.	63 28	Roxbury—St. John's, through Woman's Auxiliary, for "Dr. John Odin" bed, Wuchang Hospital.....	30 00
St. John's.	30 59	Taunton—For Africa.....	1 00
St. Peter's, of which 3 Missionary Boxes, \$8.00.	102 35	Worcester—All Saints' S. S.	80 00
Flatbush—St. Paul's S. S.	7 44	Miscellaneous—"A Friend," through Woman's Auxiliary, for Miss Bruce's outfit.....	25 00
Newtown—St. James', J. R. Strong's Missionary Box, for support of Rev. Zu Soong Yen St. Johnland—W. L. Preston, for Mexico, through American Church Missionary Society.....	3 00		753 12
	828 69		
		MICHIGAN.	
	10 00	Detroit—Mariners' Church.....	5 00
		Flint—St. Paul's S. S.	22 16
			27 16
		MINNESOTA.	
	12 89	Faribault—Cathedral Church of Our Merciful Saviour.....	25 00
		Northfield—All Saints'.....	2 30
	50 00	Red Wing—Christ Church.....	17 14
	5 50	St. Paul—Church of the Good Shepherd, for China, \$3.51; Japan, \$1.49 .....	5 00
	25 00		49 44
	1 00		
	50 00	NEW HAMPSHIRE.	
	100 00	Keene—Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10.....	25 00
	21 29	Portsmouth—St. John's, "M. D. P." .....	5 00
	15 00		30 00
	54 55		
	3 21	NEW JERSEY.	
	3 21	Burlington—St. Mary's.....	25 13
	110 00	New Brunswick—Miss A. B. Beach, for Africa	50 00
			75 13
	449 65		
	15 0	NEW YORK.	
	1 50	Clifton—St. John's, through S. I. Branch Committee on Work for Foreign Missionaries, for Miss Stevens' salary.....	76 68
	8 53	Clove—St. Simon's Mission S. S., through S. I. Branch Committee on Work for Foreign Missionaries, for Miss Stevens' salary.....	17 45
	110 00	Edgewater—St. Paul's, through S. I. Branch Committee on Work for Foreign Missionaries, for "Esther Punnett" Scholarship, Emma Jones School.....	40 00
		Highland Falls—Church of the Holy Innocents	19 00
	68 75	Matteawan—St. Luke's, through Committee on Work for Foreign Missionaries, for Supplies for the Clergy in China .....	50 16
	15 00	New Brighton—Christ Church, through S. I. Branch Committee on Work for Foreign Missionaries, for Miss Stevens' salary.....	29 72
	5 00	New York—Church of the Ascension, Kiung League of Woman's Missionary Association, for salary of Rev. Mr. Yen .....	380 00
	5 00	Calvary, Woman's Foreign Missionary Association, for Miss Stevens' salary, \$50; support of Dr. Boone, \$135.....	185 00
	130 00	Church of the Epiphany, Woman's Missionary Association, for Japan Hospital.....	17 00
	5 00	Church of the Heavenly Rest, Woman's Missionary Association, Japan Hospital; \$152.66; Insurance dues, Bishop Penick, \$50; Miss Stevens' salary, \$20; Miss Michie's salary, \$30; "A Friend," for Africa, \$10.....	262 66
	115 58	Church of the Holy Communion, Woman's Missionary Association, for "Dr. Muhlenberg," "Dr. Lawrence," and "Miss Plucknett's" beds, Wuchang Hospital.....	90 00
	5 00	(Harlem)—Church of the Holy Trinity, Woman's Missionary Association, Miss J. Baldwin's, Miss M. Baldwin's, and Miss Hadde's S. S. Classes, for "Randolph H. McKim" Scholarship, Cape Mount School, \$25; Africa, \$7.41; Mexico, \$10.42.....	42 88
	9 35	Church of the Incarnation, Woman's Missionary Association, for Miss Stevens' salary, \$147.40; Japan Hospital, \$35; "Arthur Brooks" bed, Wuchang Hospital, \$30; thro' Mrs. M. E. Lindley, \$201, for support of Miss E. L. Dabney, in 1881.....	413 40
	25 00	Church of the Nativity, for Organ Fund, Japan.....	3 60
	25 00	St. James'.....	104 23
	40 00	St. Peter's, Woman's Missionary Association	25 00
	8 41	St. Stephen's S. S., through Ladies' Aid Society, for Rev. Mr. Kerr.....	00
	15 00	St. Thomas', Woman's Missionary Associa-	

ation, for Miss Dabney's salary, \$21; Japan Hospital, \$21.....	42 00	iliary, for "Bishop Bedell" Scholarship, St. John's College.....	6 00
Trinity.....	137 16	Norwalk—St. Paul's, Benedict Legacy.....	68 42
Trinity Chapel, Woman's Missionary Association, for "Rev. C. T. Olmstead" Scholarship, St. John's College.....	100 00	Steubenville—St. Paul's, through Woman's Auxiliary, for "Bishop Bedell" Scholarship, St. John's College.....	10 65
Portchester—St. Peter's, Branch Woman's Auxiliary, for Japan Hospital.....	25 00	Tiffin—Trinity.....	5 00
Richmond—St. Andrew's, through S. I. Branch Committee on Work for Foreign Missionaries, for Miss Stevens' salary.....	20 00	Toledo—St. John's, through Woman's Auxiliary, for "Bishop Bedell" Scholarship, St. John's College.....	6 44
West Brighton—Church of the Ascension, through Committee on Work for Foreign Missionaries, for Miss Stevens' salary.....	20 50	Wellsville—Church of the Ascension.....	3 12
	2,104 89	Wooler—St. James'.....	8 35
			216 65
NORTH CAROLINA.			
Raleigh—St. Mary's School, for "Aldert Smedes" Scholarship, Emma Jones School	40 25	PENNSYLVANIA.	
Wilmington—"St. James".....	50 00	Chester—St. Paul's.....	80 00
	90 25	Cheltenham—St. Paul's S. S., for Africa, \$50; China, \$50; Japan, \$50; Jaffa, \$25.....	175 00
NORTHERN NEW JERSEY.			
Bergen Point—Trinity, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	5 00	Coatesville—Trinity.....	7 50
Hackensack—Christ Church, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	5 00	Jenkintown—Church of Our Saviour S. S., for "Rev. R. Francis Cotton" Scholarship, Boys' School, Tokio.....	40 00
Madison—Grace, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	20 00	Philadelphia—Christ Church, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund.....	2 50
Morristown—Church of the Redeemer, thro' Woman's Missionary League, for Miss Riddick's travelling expenses.....	17 23	Calvary Monumental, through Committee on Work for Foreign Missionaries, of which for "Bishop Stevens" Scholarship, St. John's College, \$5.....	15 00
St. Peter's, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	15 00	(Tacony)—Church of the Holy Innocents	4 00
Montclair—St. Luke's, for Africa, through American Church Missionary Society.....	33 44	Church of the Holy Trinity, Trustees of the John Bohlen Fund, for St. John's College, \$750; through Committee on Work for Foreign Missionaries, for Miss Mead's salary, \$40.....	790 00
Newark—St. Barnabas', through Woman's Missionary League, for Miss Riddick's travelling expenses.....	3 00	Holy Trinity Memorial Chapel.....	151 19
Trinity, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	5 00	(Port Richmond)—Church of the Messiah	17 00
Newton—Christ Church.....	40 00	St. Barnabas', through Committee on Work for Foreign Missionaries, for Miss Mead's salary.....	5 00
Orange (East)—Christ Church, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	9 88	(Kensington)—St. Barnabas', 3 Missionary Boxes.....	18 05
Grace, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	5 00	(Frankford)—St. Mark's, through Committee on Work for Foreign Missionaries, for Miss Mead's salary.....	5 00
St. Mark's, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	5 00	(West)—St. Mary's, through Committee on Work for Foreign Missionaries, of which for Miss Mead's salary, \$5.....	10 00
Paterson—St. Paul's.....	6 00	St. Jude's, of which at discretion of Bishop Penick, \$15; Hospital in Cuba, \$10.....	51 00
South Orange—Church of the Holy Communion, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	15 00	St. Matthew's, through American Church Missionary Society.....	41 91
Summit—Calvary, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	5 00	St. Matthias', through American Church Missionary Society.....	117 86
Miscellaneous—Miss North, through Woman's Missionary League, for Miss Riddick's travelling expenses.....	20 00	(Chestnut Hill)—St. Paul's.....	81 25
	5 00	(Germantown)—St. Peter's, through Committee on Work for Foreign Missionaries...	2 54
	209 55	St. Peter's, through Committee on Work for Foreign Missionaries, for Miss Mead's salary.....	10 00
		Episcopal Hospital, through Committee on Work for Foreign Missionaries, for "St. John's" Scholarship, St. John's College....	11 00
Belleview—St. Paul's, for Japan.....	2 14	Burd Orphan Asylum.....	10 00
Cleveland—Christ Church.....	10 00	"In Memoriam," "Mites for Missions".....	10 00
Grace.....	5 00	Phoenixville—St. Peter's.....	16 10
St. Mark's, through Woman's Auxiliary, for "Bishop Bedell" Scholarship, St. John's College.....	10 80	Pottstown—Christ Church, of which for Mexico, \$30.....	69 00
Trinity.....	15 32	Upper Providence—St. Paul's Memorial.....	85 31
Collamer—St. Paul's, of which through A. C. Missionary Society, for Mexico (including from S. S., \$2.40), \$9.80.....	15 89		1,726 21
East Liverpool—St. Stephen's.....	2 52	PITTSBURGH.	
Fremont—St. Paul's, Woman's Auxiliary, for "Julia Bedell" Scholarship, St. John's College.....	10 00	Brownsville—Christ Church, Ladies' Missionary Society.....	21 23
Gambier—Church of the Holy Spirit, through Woman's Auxiliary, for "Julia Bedell" Scholarship, St. John's College.....	10 00	Titusville—St. James' Memorial.....	12 85
Bixby Hall, Bishop Auer Missionary Society, at discretion of Bishop Penick. ....	26 00		34 08
Medina—St. Paul's.....	1 00	RHODE ISLAND.	
New Lisbon—Trinity, Branch Woman's Aux-		Lonsdale—Christ Church, Mission Aid Society, for Miss Riddick's travelling expenses.	25 00
		Manton—St. Peter's, through Woman's Auxiliary, for "Carrington" Scholarship, Cape Mount School.....	1 00
		Pawtucket—St. Paul's S. S.....	23 00
		Providence—Grace, through Woman's Auxiliary, for "Carrington" Scholarship, Cape Mount School.....	7 00
		St. John's, for Mexico, \$214.82; through Woman's Auxiliary, for "Carrington" Scholarship, Cape Mount School, \$15.....	229 82

Church of the Redeemer, through Woman's Auxiliary, for "Carrington" Scholarship, Cape Mount School.....  
St. Stephen's, through Woman's Auxiliary, for "Carrington" Scholarship, Cape Mount School.....

**SOUTH CAROLINA.**  
Charleston—St. Luke's, Mrs. Chas. de Sausure, for St. John's College.....  
Florence—Lillie Mellichamp.....  
Mar's Bluff—Christ Church.....

**SOUTHERN OHIO.**  
Chillicothe—St. Paul's, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall, \$2.50; S. S. Class Penny Box, \$6.....  
Cincinnati (Walnut Hill)—Church of the Advent, through Woman's Auxiliary, of which for "Bishop Jaggar" Scholarship, St. Mary's Hall, \$4.....  
(Riverside)—Church of the Atonement, through Woman's Auxiliary, of which for "Bishop Jaggar" Scholarship, St. Mary's Hall, \$1.....  
(Clifton)—Calvary, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

Christ Church, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....  
Emmanuel, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

(Avondale)—Grace, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall, \$1.50; Little Dorcas Society, for "Bishop Jaggar" Scholarship, St. Mary's Hall, \$1.50; for "Walter Headstead" Scholarship, Cape Mount School, \$25.....

(College Hill)—Grace, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

St. John's, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

St. Paul's, through Woman's Auxiliary, of which for "Bishop Jaggar" Scholarship, St. Mary's Hall, \$1.25.....

Circleville—St. Philip's, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

Clinton—Christ Church, through Woman's Auxiliary, of which for "Bishop Jaggar" Scholarship, St. Mary's Hall, \$1.....

Columbus—St. Paul's, through Woman's Auxiliary, for Scientific Department, St. John's College, \$10.45; "Bishop Jaggar" Scholarship, St. Mary's Hall, \$1.....

Trinity, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

Dayton—Christ Church, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

Delaware—St. Peter's, through Woman's Auxiliary, of which for "Jeanette H. Platt" Scholarship, Cape Mount School, \$25; Bishop Penick's work, \$7.50; "Bishop Jaggar" Scholarship, St. Mary's Hall, \$3.25.....

Glendale—Christ Church, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

Ironton—Christ Church, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

Lancaster—St. John's, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

Marietta—St. Luke's, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall, of which Young Ladies' Guild, \$1.....

Newark—Trinity, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....

Oakley—St. Mark's Mission, through Woman's

1 50	Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall, \$1.....	25
50	Piqua—St. James', through Woman's Auxiliary, of which for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	9 67
287 82	Pomeroy—Grace, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
16 78	Portsmouth—All Saints', through Woman's Auxiliary, of which for Africa, \$8; Mexico, \$8; "Bishop Jaggar" Scholarship, St. Mary's Hall, \$1; S. S. (including for Mexico, \$20), \$50.....	72 80
1 00	Springfield—Christ Church, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
5 70	Worthington—St. John's, through Woman's Auxiliary, of which 2 Missionary Boxes, \$2.72.....	6 73
8 50	Xenia—Christ Church, through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
66 18	Zanesville—St. James', through Woman's Auxiliary, for "Bishop Jaggar" Scholarship, St. Mary's Hall.....	1 00
4 55		TENNESSEE.
	Knoxville—St. John's, of which S. S., \$25....	50 00
2 00		VERMONT.
	Bennington—St. Peter's, Ladies' Society, for Miss Riddick's salary.....	2 00
1 50	Burlington—St. Paul's, Branch Woman's Auxiliary, for Miss Riddick's travelling expenses.....	6 00
1 00	Northfield—St. Mary's, through Woman's Auxiliary, for Miss Riddick's travelling expenses.....	2 00
St. Albans—St. Luke's, through Woman's Auxiliary, for Miss Riddick's travelling expenses.....	7 00	
28 00		VIRGINIA.
1 00	Albermarle Co.—Walker's Parish, Grace, for Africa, \$15.28; China, \$5; Japan, \$5.....	25 28
1 00	Greenwood Parish, Emmanuel, of which Willie Kyle's Missionary Box, 75c.....	5 52
27 18	Fredericksburg Parish, St. Paul's.....	9 48
1 00	Augusta Co.—Augusta Parish, Trinity, of which S. S., for "Mary Donaghe" Scholarship, Emma Jones School, \$20; "Bishop Whittle" and "Hullihen" Scholarships, High School, Cavalla, \$40.....	20 00
4 89	Bedford Co.—Heber Parish, St. John's.....	95 00
	Clark Co.—Grace, for Africa.....	15 00
11 45	Culpepper Co.—Ridley Parish, Christ Church, for Rev. J. McNabb's salary.....	2 00
	Dinwiddie Co.—St. Paul's, "A Communionist," at discretion of Bishop Penick.....	8 75
2 00	Essex Co.—"A. McL." personal benefit of Bishop Penick.....	5 00
1 00	Fairfax Co.—St. Timothy's S. S., for Rev. J. McNabb's salary.....	5 00
1 00	Fauquier Co.—Leeds Church, of which for China, \$2; Mexico, \$5.75.....	5 25
42 00	Gloucester Co.—Ware Parish, Ware Church.....	10 87
1 00	Henrico Co.—Henrico Parish, St. James', "E. L. T.," at discretion of Bishop Penick, thro' American Church Missionary Society.....	3 25
1 00	Lancaster Co.—Christ Church.....	5 00
	Louis Co.—Green Spring Parish, St. John's, for China, \$5; Japan, \$5; Africa, \$1.38....	1 50
50	Matthews Co.—Kingston Parish, Trinity.....	11 38
	Montgomery Co.—Mrs. L. C. Rind's S. S. Class at Blacksburg, at discretion of Rev. J. McNabb.....	1 20
1 00	Pittsylvania Co.—Emmanuel S.S., Missionary Boxes, for "Emmanuel" Scholarship, Bishop Boone Memorial School.....	5 25
2 00	Prince William Co.—Haymarket Parish, for salary of Rev. J. McNabb.....	1 26
1 75	Dettengen Parish, for salary of Rev. J. McNabb.....	5 00
	Prince George Co.—City Point, R. R. Carter, through American Church Missionary So-	3 00

ctety, at discretion of Bishop Penick .....	10 00	*St. Timothy's Chapel S. S., Bishop Scott Grammar School .....	11 28
Roanoke Co.—St. John's, for Africa .....	15 00	Salem—*St. Paul's S. S. ....	10 50
Rockingham Co.—Emmanuel, for Mexico .....	5 00	The Dalles—St. Paul's S. S. ....	77
Miscellaneous—“A Friend to the African Mission,” for Bishop Penick's work .....	103 00	Upper Astoria—“Holy Innocents’ Chapel” .....	2 58
Piedmont Convocation, for salary of Rev. J. McNabb .....	31 50	Miscellaneous—*9 Family Missionary Boxes. ....	17 79
			215 38
	408 49		COLORADO MISSION.
WESTERN MICHIGAN.	6 59	Canon City—Christ Church .....	1 00
Allegan—Church of the Good Shepherd .....			
Charlotte—Grace Mission, “Grace and Mrs. McD.” .....	2 00	FOREIGN CONTRIBUTIONS.	
Grand Rapids—St. Mark's. ....	3 00	Japan, Tokio—“E.” \$45.62; Missionary Conference Collection, for Mexico, \$6.80. ....	52 42
Kalamazoo—St. John's. ....	6 75		
Marshall—Trinity. ....	9 36	LEGACIES.	
Traverse City—Grace. ....	2 04	Conn., Norwichtown—Estate of Mrs. E. C. Huntington .....	25 00
	29 74	Mass., Andover—Estate of Mrs. Hannah S. K. Heywood, interest only to be used .....	500 00
WESTERN NEW YORK.			525 00
Geneva—St. Peter's, for Mexico, \$5; School at Athens, \$5. ....	10 00	MISCELLANEOUS.	
Trinity and St. Peter's Sunday-schools. ....	11 40	Morris & Essex R. R. Bonds, Interest .....	21 00
Rochester—Mrs. W. Pitkin, through American Church Missionary Society .....	2 00	Mexican League, of which for Scholarships in Orphanage and Theological Seminary, \$1,269.62; salary of Rev. C. E. Butler, \$220; personal benefit of Rev. C. E. Butler, \$30; personal benefit of Mrs. Lever, \$125. ....	4,814 00
	23 40	“Anonymous,” through American Church Missionary Society, at discretion of Bishop Penick .....	4 00
Jefferson Co.—St. Andrew's Parish, Zion. ....	22 50	Proportion of Offerings for General Missions received in May (see p. 238). ....	1,047 34
Ohio Co.—St. Matthew's, at discretion of Bishop Penick .....	50 00		
Wood Co.—Trinity Parish, Trinity, Bishop Peterkin, for “West Virginia” Scholarship, Cape Mount School .....	25 00		
	97 50		5,916 34
OREGON MISSION.			
Albany—*St. Peter's. ....	2 13	Receipts for the month .....	16,217 60
Astoria—Grace S. S. ....	15 12	Amount previously acknowledged .....	107,468 74
Canemah—*St. Paul's Mission School .....	4 87		
Cove—*Ascension S. S. ....	1 27	Total Receipts since September 1st, 1881. ....	\$123,686 34
East Portland—*St. David's S. S. ....	17 87		
La Grand—*St. Peter's S. S. ....	1 60	ANALYSIS OF RECEIPTS.	
Mount Pleasant—*Mission. ....	1 62	For “Specials” (of which applying on	
Oregon City—*St. Paul's S. S. ....	3 25	Appropriation \$252.88; building purposes, \$2,265); Legacy for Investment, \$500.00. ....	11,725 15
Pendleton—*Church of the Redeemer S. S. ....	2 25	For Work of the Committee for Foreign	
Portland—*St. Helen's Hall S. S. Classes. ....	15 17	Missions (of which from Legacies, \$4,-	
*St. Matthew's Mission School .....	2 60	083 75) ....	111,961 19
*St. Stephen's Chapel S. S. ....	15 25		
*Trinity S. S. ....	87 83	Total. ....	\$123,686 34
*Trinity Chapel Mission S. S. ....	1 65		

## STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1882. ....	187,500 00
Cash on hand, September 1st, 1881. ....	\$248 24
Sum now acknowledged, exclusive of “Specials” to be paid over and above Appropriation. ....	112,213 07
	112,456 81

Still required during the remaining three months of the fiscal year. .... \$75,043 69

## ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the “LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH,” Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from April 12th, to June 1st, 1882.

ALABAMA.			
Whistler—W. T. Sawyer, M.D. ....	25 00	Smithboro—Emmanuel, “Bishop Huntington” Scholarship .....	8 00
ALBANY.		Syracuse—House of the Good Shepherd, “Bishop Huntington” Scholarship .....	10 00
Cherry Valley—Grace. ....	10 00	Mrs. S. G. Jordan, “Bishop Huntington” Scholarship .....	2 00
CENTRAL NEW YORK.		“A Friend,” through Mrs. Dahl, “Bishop Huntington” Scholarship .....	23 50
Auburn—Mrs. William Fosgate. ....	2 00	Utica—Grace, Branch Woman's Auxiliary, “Bishop Huntington” Scholarship .....	25 00
Binghamton—Church of the Good Shepherd, Branch of Woman's Auxiliary, “Bishop Huntington” Scholarship .....	5 00	Watertown—Trinity, “Bishop Huntington” Scholarship .....	25 00
Memphis—C. E. D., “Bishop Huntington” Scholarship .....	5 00		
Shelburne—Christ Church, for “Sociedad Protectores de la Niñez”. ....	2 50		103 00

CENTRAL PENNSYLVANIA.			
Wilkes Barre—St. Stephen's Scholarship.....	60 00	Yonkers—"M.".....	35
CONNECTICUT.			
New Haven—"X,"	25 00	Raleigh—Mrs. Lyman, Scholarship, \$60; St. Mary's School, Mite Boxes, \$3.....	465 35
Stratford—Christ Church, \$5; Mrs. E. Austin, \$5.....	10 00	Tarboro—Cavalry S. S.....	20 00
DELAWARE.	35 00		83 00
Wilmington—Branch League, Christ Church, Christiana Hundred, \$45; St. Ann's Auxiliary Society, \$9.50; St. James, Newport, \$5.25; St. James', Staunton, \$18; Calvary, Wilmington, \$13.88; St. Andrew's, \$11.66; Donations, \$11.10; Subscriptions, \$74.95; St. John's Bible Class, \$2.73; S. S. Class of Swedes, \$12.36.....		OHIO.	
LONG ISLAND.		Cleveland—Emmanuel, Branch of Woman's Auxiliary, \$20; Church of the Good Shepherd, seven S. S. Classes, \$7.77.....	27 77
Brooklyn—Christ Church, \$23; S. S. for Orphanage, \$15.....	38 00	Fremont—St. Paul's.....	6 65
MASSACHUSETTS.	234 45		31 42
Boston—Mexican Division, Branch Woman's Auxiliary, Emmanuel, \$99.36; toward "Bishop Paddock" Scholarship, \$9; St. Paul's, \$40; Trinity, Easter, \$125; Easter Offering, \$5; "A Member," \$2; Mrs. B. R. Curtis, \$25; "A Member," toward Scholarship, \$5; Mrs. Manton Eastburn, \$10; Mr. H. W. Suter, \$10; Mrs. Lucius Hubbard, \$6; Miss G. Lowell, \$5; Miss M. T. B. Dodge, \$5; Mrs. S. Elliot, \$5; Mrs. G. W. Hammond, \$5; "Envoy," 13c.; All Saints', Dorchester, \$2; St. Paul's, Holyoke, Scholarship in Boys' Orphanage, \$33; St. Mary's, Newton Lower Falls, \$7.50; Christ Church Infant Class, Quincy, \$10.80; St. Matthews', South Boston, "A Member," \$5; toward Scholarship, \$1.....		PENNSYLVANIA.	
Milton Hill—Collected by Miss B. McNab.....	414 79	Philadelphia—Branch League, Emmanuel, Baltimore, \$10; St. Andrew's Society for Promotion of Religion, \$15; St. Matthias', \$60; St. Peter's, Scholarship, \$60; Rev. R. A. Edwards, for Scholarship \$19; Woman's Union Missionary Association, for Orphanage, \$100; "Emily Page Matlack" Scholarship, \$30; "Bishop Stevens" Theological Scholarship, \$30; Miss Emily Page, \$10; Miss Mary Adams, \$10; Rev. G. H. Elliott, D.D., \$25; Rev. R. C. Booth, \$10; Alexander Brown, Esq., \$100; Rev. R. A. Edwards, \$25; Miss Emily Page Matlack, \$25; For the general work, \$1,071.04.....	1,600 04
Pittsfield—Proceeds of Fair, by Mrs. Learnerd	7 00	Phoenixville—St. Peter's.....	5 50
	60 00	Rockdale—Calvary, Mrs. J. B. Rhodes.....	2 00
			1,607 54
MINNESOTA.		PITTSBURGH.	
Faribault—Breck Missionary Society, Seabury Divinity School .....		Pittsburgh—Branch League, Cavalry, "Rev. Boyd Vincent" Scholarship, \$33; "Sunday-school" Scholarship, \$40; "R. O. B." \$10; "Berean" \$10; St. Andrew's Collection, \$531.44; "G. W. J. B." Scholarship, \$60; "J. B. J." \$5; Two Children, \$1; St. Peter's, "A Member," \$2; Trinity Members, \$49; S. S., for "Bishop Kerfoot" Scholarship, 1881 and 1882, \$120; Christ Church, Allegheny, "Roseburg" Scholarship, \$9; Grace, Mount Washington, "Rev. Robert Coster" Scholarship, \$10.....	880 44
NEW JERSEY.			
Elizabeth—St. John's, "St. John's" Scholarship, first quarterly payment.....	15 00	SOUTHERN OHIO.	
Milburn—St. Stephen's, "An old Lady,".....	5 00	Cincinnati—Miss M. Drinker.....	10 00
Trenton—St Michael's, Scholarship.....	60 00	Columbus—Trinity S. S., \$17.79; Miss E. White, \$3.....	20 79
	80 00		30 79
NEW YORK.		VIRGINIA.	
New York City—Grace, Mrs. H. Dyer.....	2 00	Pedlar Mills—Rev. J. P. Lawrence.....	3 25
Holy Apostles, Mrs. N. E. Baylies.....	12 00	Richmond—St. Paul's, \$35.95; S. S., for Rev. C. E. Butler, \$35.33; Miss Mary Moore, \$1.....	72 28
Holy Communion, Mrs. Abbott, \$2; Mrs. Aldrich, \$4; Mrs. Kittell, \$2.....	8 00	Wickliffe (Clark Co.)—Wickliffe Church.....	12 15
Holy Trinity, Woman's Mission Association, William H. Kissam, Esq., for Rev. C. E. Butler.....	3 50	The Plains—Grace, Whittle Parish.....	4 18
St. Bartholomew's Woman's Mission Association, Mrs. Vanderpool.....	100 00		91 81
St. Mark's, H. B. Renwick, Esq., \$200; Mrs. D. C. Weston, \$5.....	5 00	WEST VIRGINIA.	
St. Thomas', Mrs. Hoag, \$3; Mrs. Leavitt, \$1; by Mrs. Short, \$5.....	205 00	Charlestown—Zion League, \$5.10; Scholarship, \$15; "In Memoriam, E. W. T." \$5; "In Memoriam, B. B. H." \$2.....	27 10
Zion, Woman's Mission Association.....	9 00	Parkersburg—Trinity, \$8; Jennie J. Thompson, \$2.....	5 00
"Cash".....	20 00		32 10
"Mexican Mission Helpers".....	10 00	60 00	
Mis. Benedict.....	5 00	BERLIN (ONTARIO)—Rev. Dr. Beaumont.....	5 00
Pelham—Misses Schuyler.....	8 00		
Staten Island—Miss H. C. Smith, \$10; Master D. Brown, Jr., \$2.....	12 00	ENGLAND.	
Washington Heights—Church of the Intercession.....	10 00	Ashbrittle (Somerset)—S. S.....	9 74
		Receipts from April 12th to June 1st.....	4,811 93

## Rates of Postage to our Mission Fields.

GREECE—Letters, each half ounce or fraction thereof.	5 cts.
Newspapers, each.	2 cts.
CHINA—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.	5 cts.
Newspapers, each.	2 cts.
Book Packets, each two ounces or fraction thereof.	2 cts.
JAPAN—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.	5 cts.
Newspapers, each.	2 cts.
Book Packets, each two ounces or fraction thereof.	2 cts.
HAITI—Steamers (Fortnightly), Postage 5 cents. Newspapers and Books free through the Mission Rooms.	5 cts.
MEXICO—[By steamers weekly.] Letters.	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.	5 cts.
LIBERIA—Via Southampton (thence weekly). Letters, each half ounce or fraction thereof.	5 cts.
Newspapers, each.	2 cts.



# WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

**MISS JULIA C. EMERY, Secretary Woman's Auxiliary,**

*21 Bible House, New York City.*

JULY, 1882.

## INDIAN MISSIONS IN MINNESOTA.

A LETTER FROM THE REV. J. A. GILFILLAN.

You would doubtless like to know something about this Indian Mission field and about the Indian Christians here; what sort of people they are, and what sort of a life they lead.

To speak of the field first. There are about six thousand Chippewas or Ojibways in Minnesota, all living in the wild unsettled northern part of the State, the home of their ancestors.

They are collected in six or seven principal villages or settlements, usually from fifty to eighty miles apart, numbering from four hundred to fourteen hundred in each. Between these the country, which is all a vast forest, is entirely unsettled, so that in passing from one large village to another one does not usually see a soul. These large villages are generally located on great lakes, from the greater opportunity they afford to get fish; as Cass Lake, Lake Winnibigoshish, Leech Lake, Red Lake, etc. Many of these lakes are very large, as Red Lake which has a coast line of two hundred and fifty miles, Leech Lake two hundred and seventy-five miles, and so on. The Ojibways are fish Indians, and live by fishing, as the Sioux are flesh Indians and live, in their natural state, upon meat.

In all their great villages, except White Earth, they yet live mostly according to the custom of their ancestors, wearing the old Indian garb, and depending upon fish for a living; not cultivating the ground to any extent, though at some places, as Red Lake, the women raise considerable corn and a few potatoes. The women, as you are probably aware, do all the work and support the men; they set the nets and draw them, gather the wild rice, make the maple sugar, raise the corn and potatoes, chop the cord wood and carry it on their backs, to keep the lodge fire going. The

men pass their time in idleness or gambling, and occasionally dancing and visiting other tribes, though for a while in spring and fall they go upon the hunt. Those who have become Christians within the last few years of course live differently, but I am speaking of the settled life of the great majority, which they have inherited from their ancestors.

In White Earth, where there are fifteen hundred, of whom from one-third to one-half are of mixed white and Indian blood, they all, as you are no doubt aware, dress like white men and live mostly by farming, and are nearly all Christians; the mixed bloods, who are mostly of French extraction, being Roman Catholics, and the Indians, members of our own Communion, with some inconsiderable exceptions on either side.

Besides those already spoken of, there are two other bands of eight hundred each, who are living scattered among the logging camps, two or three families at each camp, over a vast country where they are rapidly being destroyed by whiskey and other vices which they learn.

So much for the field; now for what is being done. Within the last three or four years, by the efforts of good Bishop Whipple and the help of friends, churches, log or frame, have been built in all these principal villages except one, and native Indian Clergymen, ordained in the Mother Church at White Earth, have been sent to them. There are now such churches and Clergymen at Wild Rice River and Pembina settlement in a remote part of this Reservation, two more at Red Lake, and one each at Leech Lake and Winnibigoshish, to which a seventh is now being added at Cass Lake. In every one of these places the Indian Clergy have gathered, single-

handed, aided by God alone, congregations of Indian Christians, where before was not one, and to use a favorite simile of their own, great lights have been kindled where before all was darkness.

The Indian Clergy have certainly done well. It is no small thing to send a young man lately a heathen himself, away seventy miles or more into the wilderness, that distance from the nearest white Clergymen or perhaps from any Clergyman, among a people who are all heathen, and bid him gather a congregation there. It is hard for him to stand up against the enveloping vice all around him, and in which he himself has been reared and lived while he was a heathen, away from all white and Christian support, hard for him to gather a congregation out of the unpromising material around him. Only the grace of God could keep him from relapsing into the life of the people around; only the grace of God could give him power to make those dry bones live. But that is what our Indian Clergy have done in every instance, in every place, where they have gone. I think you would be astonished could you be suddenly transported into the midst of any of those Indian congregations and see the decently dressed men and women, their reverent and devout behavior, their perfect order and attention, and above all, hear their hearty and really beautiful singing. An Indian congregation, led by an Indian Clergyman, both rescued from heathenism, engaged in worshipping God, is to my mind always an inspiring and sublime sight. And often as I have heard them there are times still when hearing them singing God's praises affects me to tears. Perhaps it is the contrast between what they once were and what they are.

The Almighty has been very merciful to us that our Indian Clergy have lived, and now show no signs of disease. We have been spared the dreadful scourge that has so often dashed our hopes in our Missions among the Sioux, the death of their Indian Clergy. One only of the eight, the strongest apparently of all, and the flower of the flock, it pleased God to take at the very outset of his Ministry, the Rev. Samuel Madison; but we do not regret him, looking on it that as God took for sacrifice one-seventh of all the clean animals that came out of the ark, and they were not permitted to

see the great abundance which was to fill the earth on the threshold of which they laid down their lives, so God's taking our deceased brother for sacrifice was a pledge of the great ingathering which He will give in His own good time.

And even more than for their bodily health do we have cause to rejoice for their soul's health. There has never been even a whisper or a suspicion against the moral character of any of them at their several stations, or that they are other than Godly men. I believe they have uniformly commanded the respect and gained the confidence of the Government white employés where there are any, as they have also of the Indians. The grace of God has indeed been sufficient for them, even weighted with the disadvantage of living amidst heathen vices, a low state of morality and low public opinion, and the clinging influences of early training.

As to their work, they have every year presented to the Bishop classes for Confirmation about as large as white Clergymen average; converts from heathenism. On his late visitation the Bishop confirmed fifty-six at several churches and stations, which is, I think, above the average of his white Clergy. At one station just started, he last year confirmed thirty-nine, an extraordinary outpouring of God's grace. We have great reason to thank God for having raised up for us these Indian Clergy, who for their particular work are more valuable than white Clergy. White men could not live on the small salaries they do, three hundred and fifty dollars a year each, nor would they go to the remote, almost inaccessible places these men do, nor endure the hardships of the wilderness like them. With white Clergy, too, religion would be an exotic among the Indians, but with Clergy of their own race it becomes indigenous. It is the peculiarity of this Mission, and what makes it truly an Indian Mission, that the work is done by the Indians themselves, there being eight Indian Clergy and only one white of full blood connected with it, and lately two of mixed blood.

As to the life of the Indian Christians, it is not an uninterrupted triumph from its beginning to its close. It may be the experience of other Missions that from the moment their converts are admitted into the fellowship of CHRIST's religion they

make a total change, but it is not ours. We could wish that it were, but the fact is otherwise, except in a few rare instances. Most of our converts do not realize at first the wickedness of sin, and they think that they can serve two masters, that they can be Christians and still indulge to some extent in their old vices, and it is only by bitter experience they find out that they cannot. At first they are apt to make very discouraging lapses into old sins and into old heathen habits, which it was hoped they had forever thrown off, and an onlooker would often think that all is lost. But the immortal seed that was sown in them is still there; they rise again out of their falls, and again address themselves to the task before them. When they do fall they do not repudiate or cast off the Christian name; only Satan beguiles them to think they can still do these things and be Christians too. They feel keenly remorse and shame and penitence, and the very trouble in their breasts is a sign of life and that God is still striving with them. Like ourselves they find the Christian life a battle in which they suffer many a defeat, and have often to feel the shame and mortification of failure. One can hear them constantly confessing in their religious meetings that not one single day do they come up to the standard of duty that they ought, and lamenting that ever since they have become Christians their sins against God have been numberless and infinite. In fact the same contest which St. Paul so vividly portrays in the seventh chapter of the Romans between the law of the Spirit and the law of sin in their members is repeated in every one of them. All this is not the sign of death, but the birth-pangs of the immortal Spirit working to its final deliverance. Gradually year by year their yielding to open flagrant sin becomes less and less frequent, their lives more holy, and their communion with God closer. Often have I heard the poor fellows say that even when walking along the road they have been continually sighing and taking off their hats to pray as they remembered the sins that had stained their Christian course, or even going into the brush by the roadside and kneeling down to ask God to have mercy on them when their consciences smote them sorely. None of us find it very easy to reform ourselves, and it is not to be wondered at that they who

started with such a load of evil habits to be laid aside should find it hard to do so all at once.

After this you will be surprised to hear me say that in many respects it is easier for them to be Christians and that they are more favorably situated for living the Christian life than we. But so I believe. In the first place, no one of them ever for a moment doubts the existence of God or the immortality of the soul, for these are parts of their old religion which no Indian ever yet doubted. Then the Christian religion comes to them with all the weight of the authority of the white race, whose superiority they so plainly see. They think that all white men are Christians, and it is very hard to make them believe that this is not the case. They have never heard of Huxley, Tyndall, or Spenser; do not think there are such people in the world. No doubt, scientific or speculative, ever occurs to them. Thus their faith is much more untroubled, undoubting and easier.

Again, religion is only one thing among a great many, claiming and distracting the attention of the white people. They have their daily newspaper, with everything that is going on in the world, especially the bad part of it, thrust upon them daily; their theatres, their concerts, their operas, their lectures, their musical and other societies, their clubs, their visiting, their removals to mountain or sea-side, their dressing, their struggles to make a living. All these make constant demands upon their attention, and religion is only one claim amongst many.

But the Indian has no newspaper, knows nothing of what is going on in the world, and when he becomes a Christian, the Church and the devotional and hortatory meetings from house to house connected with it supply to him the place of the club, of the lecture hall, of the singing and choral society, of visiting, for there he meets with and hears his friends; of the newspaper, for all his intellectual as well as his spiritual food is supplied there. He has no struggle for a livelihood to distract him, for his stock of frozen fish and corn is already laid up for the winter, and his mind is at ease. He has no work to do, for the long six months' winter has put a stop to work, and is favorable for reflection. It is therefore the most natural thing in the world for him

to go to the frequent, almost nightly meetings of the Christians, where he finds the society of his fellows, which all men crave, where he can tell of his difficulties and troubles, give his own sentiments on almost all subjects, and hear those of others. There too he can gratify his newly acquired passion for singing, in what seems to him ravishing strains, after the only music he has known, the hideous howlings and screechings of the medicine or scalp dance. Thus religion affords to him the satisfaction of every department of his being.

With us a lover of music may gratify his taste entirely apart from Christianity, but the Indian with an equal passion for it must sing, if he sings at all, Christian hymns and Christian tunes, for there are no other songs or tunes in his language. The white man, fond of intellectual pleasures, can find them in books entirely divorced from Christianity; the Indian, if he read at all, and most of the young people in White Earth can, must read God's Word or books of a religious tendency, for there are none other in his language. All his progress, therefore, all his innocent enjoyment, all the gratification of the faculties which God has implanted in him, are directly associated with religion and come to him through it. Therefore religion is everything to him, and occupies a far larger region of his life and of his thought than it does with us.

From what has been said you will gather that religious meetings are a great feature of the Indian's new life. At some stations, such as Leech Lake, they are held almost nightly during the long winter, at one or other of the Christian houses. At others they are held two or three times a week or oftener. This is something that has developed spontaneously, and we are careful not to check it, but to foster it, seeing what a mighty engine for good it is among them. It originated among the White Earth Christians by the organization of a "Men's Singing and Praying Band," whose object was to go round from house to house, singing with and exhorting the Indian Christians and heathen, especially those of the former who had fallen into sin or had become cold in the Christian life; and being commended and fostered by Bishop Whipple, it has since spread all through the Indian country, and every Mission station now has its Men's Singing and Praying Band, and its Wo-

man's Meeting also. At some places, as White Earth, the men meet alone one night in the week for conference, and to decide what houses they will visit during the week; at others all meetings are equally free to women and men. At one station the women equally with the men speak and exhort at their meetings and all, women and men, pray in succession, but at most of the stations the men only are the speakers and pray for the others.

The manner of conducting these meetings is as follows: about nightfall they assemble at the house designated, either that of a sick Christian or one whom for some reason they particularly wish to visit, and the meeting is opened with the singing of a hymn, the reading of a short portion of Scripture, the Creed, the General Confession and some prayers, including the LORD's Prayer. Then another hymn is sung and the leader makes the first address. After a pause another hymn is sung, followed by an address and so on, addresses and hymns alternately, until every one who wishes has spoken. The addresses are about the Christian life or something relating thereto, or exhortations, confessions, etc., or perhaps the particular trials, difficulties, or misfortunes of the speaker, or sometimes even about their secular affairs. Generally they are good and helpful, but it would be strange if in this sinful world there were not sometimes things spoken which ought not to be. It is considered quite a favor to have one of these meetings held at one's house. A great many persons who were wicked or indifferent have been changed and saved by the exhortations of their fellow-Indians in these meetings, where all the efforts of their Clergymen had failed. We have found them, under God, the most valuable means of spreading the Gospel, converting the unconverted and reclaiming those who have fallen into bad courses. Usually ten o'clock is the hour set for the close of the meeting, but it is oftener midnight when they disperse.

One feature of them would seem strange to us. The air is perfectly thick with the fumes of a mixture they smoke compounded of the inner bark of a shrub and a little tobacco. We do not think it wise to debar them from this harmless accompaniment. When, a few years ago, the Old Catholic Congress received the English and American Bishops and delegates, it was with clouds of

smoke and drinking of beer according to the German custom. If national custom could justify that in those learned theologians and doctors, it is surely allowable for the poor Indians to have the smoke without the beer.

By providing for giving the dead a decent burial they unconsciously imitate the Copiarii and Fossiarii of the primitive Church, bands which existed for those same purposes.

Besides exhorting each other at home the Band often sends delegations of its members to distant bodies of Indians, eighty or one hundred miles, to preach the Gospel to them. Their coming, their singing, and their exhortations, generally cause a great commotion in the community visited. Thus by means of themselves all of their people hear in their own tongue the wonderful works of God, and the Gospel becomes indigenous among them.

After seeing the unreality and artificiality which often exist in other quarters, there is something refreshing in the simple, natural, "under-a-tree" religion of these poor people. Only a few years ago bands went from one village to another, carrying with them the big medicine drum, and dancing day and night for weeks, until they had thrown their hosts almost into a frenzy with the long continued excitement, and had eaten up almost all the dogs in the settlement; now when their young men go visiting, they go singing Christian hymns, and exhorting to believe in God and the Saviour, and to repent and live in newness of life. There is nothing that gives more hope that they will all be brought into the Christian fold than seeing how they propagate the faith among themselves and carry the Gospel to each other. At many of their meetings the prayers and addresses are very touching and would soften any heart. By means of these Bands of young men the power of the resident Missionary is increased many fold, for every one of them becomes in his way a Missionary and a preacher.

From what has been said it will be seen that the Gospel is developed in a somewhat different form among them from what it is among us. That is right and what we should expect. God did not make all men alike, and the religious life takes on a somewhat peculiar form among each nation according to its national characteristics. There is the same variety with substantial unity as in all of God's works.

These are the encouraging features of the work here. Another is that they are the most constant church goers that can be found. Rain or shine, hot or cold, one is always sure of a good congregation. They *love* to come to church. They have a very high appreciation of the Holy Communion, and of the benefits they derive from it, looking on it as a "medicine" of infinite efficacy for the healing of their souls,—which is the same way that Hooker puts it—and it is only something unsurmountable that will prevent them from being present. Last February when the great snow-storm which had raged for a week over the Northwest ceased, leaving three feet of snow on a level and drifts of unknown depth, the Clergy thought that that day there would be only one or two present; what was there surprise to see almost a full congregation, men and women who had waded through snow up to their arm-pits, and many of them had come for miles; all because they did not wish to miss the Holy Communion.

Another favorable feature is their great liberality in the cause of religion; they give very freely, oftentimes all the money they have; poor old widows put the last quarter on the plate, though they may have neither tea nor flour, and would dearly love to use it to buy a little. Perhaps it is easier for a person who has only a very little to give it all, than for a rich person to give a part.

Another favorable feature is their love of singing Christian hymns. They cannot have such hymns as "JESUS, Lover of my soul," "A charge to keep I have," and others like them constantly on their lips and in their thought, without exerting a great influence on them. Such words preach to them more than sermons.

We have also had among them some very bright examples of the Christian life, real saints, men and women, who, whether judged by the purity and holiness of their lives, the constancy of their devotion, the uprightness of their conduct, or the zeal for God's glory and for the salvation of others which animated them, could not apparently be surpassed. They were such that it was difficult to detect a blemish in them or say wherein they could be improved. Some of these are alive and still with us, others have finished their course. These are assuring tokens of God's grace and favor.

Now for the unfavorable side.

Notwithstanding they think so much about religion and feel it so strongly, yet some of them will, about once a year, drink some whiskey if they happen to go where it is, either hauling supplies from the railroad or going visiting their old enemies the Sioux. They deeply repent of it afterwards and openly express their sorrow, and it does not happen more than once a year, and only with some of them.

But the discouraging part of it is that they are apt to fall into the same trap the next year. It is the remains of an old habit; as in their wild state they are excessively addicted to it, and it is not to be wondered at that it should sometimes return upon them. As some one has said, "Don't you see that the man is recovering from a sore disease, can you wonder that he staggers in his walk?" We need not, however, despair of them because once a year some of them touch the accursed thing; a good many white Christians do so oftener than that.

Again when their old enemies, but now friends, the Sioux, come to visit them once a year, their joy to see them is so great, that they bring out the drum and dance around it all day and all night long in their old heathen fashion. Many or most of the Christians do not actually participate in the dance but go as spectators, but whether as spectators or participants it is something from which we would gladly have them refrain, as it is so connected with the old heathen life, and tends to revive the old barbarism in them. It is a sad sight to see a Christian communicant dancing to the sound of the drum, but it is one which we are compelled to witness. The beating of the heathen drum and to look upon the Sioux, whom to see a few years ago was death, seem to exercise an irresistible fascination upon them. Sometimes all work must stop while the Sioux are here and the drum beating.

But the worst thing we have to contend with is that they do not work as steadily as we would wish them to do. It seems to be hard for them to come down to steady, everyday work like white people. Perhaps we ought not to expect it, considering that they were brought up without work, and that idleness comes inherited to them through generations, and the remains of their wild roving life seem to cling to them strongly.

When spring comes and the sun begins to shine warm, they are impelled by an apparently irresistible impulse to leave their houses and farms and go, the women to making maple sugar in the woods, the men to hunt muskrats. The consequence is that their cattle, turned out to shift for themselves on the prairie, become very poor and weak and sometimes die, and they come back to plant their crops when too late, and after the white people's wheat is already up. At the very time when they ought to be busiest at home they are destroying their health by exposure, and making nothing, waiting for a little maple sugar, or the men wading in the marshes for muskrats. They think they can both farm and hunt, and they fail. No remonstrance, no proof avails to make them lay this aside. They acknowledge the truth of it, but they feel an irresistible longing to go out into the woods at the times their fathers did.

Many of them, too, show no disposition to enlarge their farms, but rest satisfied with the little patches that will raise them enough to live on. There are some Indians who cultivate thirty or forty acres, but they are few. With most of them their farms remain stationary from year to year. While therefore we would like to see them become a well-to-do farming community, getting every year richer and more comfortable, there does not seem any prospect of its being realized. Steady work day after day most of them seem to have no idea of. Consequently our neighbors the Swedes and Norwegians, who began equally as poor as they, but who work steadily all the time, all become rich in a few years, and have large and fine farms, while the Indians have as a rule the same little patches from year to year, with no prospect of a change. Perhaps it is too much to expect those who lived as savages till thirty, forty or fifty years of age to become farmers on a large scale, or do any more than support themselves in a poor way, but nevertheless it is discouraging.

One would rather think of the favorable side however, than pick out the blemishes in his poor brethren who have made so much real advance; but it is necessary to think of both in forming an estimate.

Copies of this letter, in leaflet form, may be had on application to **MISS JULIA C. EMERY**, *Secretary, 21 Bible House, N. Y.*

# AMERICAN CHURCH BUILDING FUND COMMISSION.

## OBJECT.

The Commission was established October 25th, 1880, by the Board of Missions, comprising in its membership both Houses of the General Convention. It consists of all the Bishops, of one Clergyman and one Layman from each Diocese and Missionary Jurisdiction, and of twenty members at large appointed by the Presiding Bishop. Its object is to create a Fund of One Million Dollars, the income of which shall be given, and portions of the principal of which may be loaned, to aid the building of new churches. The Commission wish to complete the Fund by October, 1883, that the General Convention may then present it as an offering to God, a memorial of His care in the past; for the extension of His Kingdom in the future; and that it may commemorate the Centennial of the American Church as a Branch of the Church Catholic. These facts appeal to all to whom these presents come.

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## PARAGRAPHS.

It is an axiom that history is philosophy teaching by example. Therefore, there is sound wisdom in the work of the Commission; for there is abundant example of the usefulness of Church Building Societies. We have previously referred to the work accomplished by such societies under the auspices of Baptists, Methodists, Congregationalists and Presbyterians in our own country. They teach us that this work is not an experiment; that it has proved itself a right hand of strength in the work of Church extension. Let us learn the lesson, and put it into practice.

The Rt. Rev. Edward White Benson, D.D., Lord Bishop of Truro, in his recent sermon, preached in behalf of the English Church Building Society, entitled, "The Voice and its Homes," says, "Send out the living voices fast and free; penetrate with them, if you can, the heathen wilderness that has reappeared round all our towns; clear the pagan tangle and brushwood that has crept back over our trim, reclaimed fields. But as fast as possible occupy the ground you win with shrines for the Divine oracles—at least, do not commit the folly of omitting them on principle. If you do, all

your living voices will have to begin their work again from the beginning, once, at least, every ten years."

We wish the Church at large could read the appeals for help that come from many quarters to the office of the Commission. They reach us from earnest, though poor, churches; and, usually, ask only to borrow a few hundred, in some cases a few thousand, dollars for three or five years. Immediate help is what they want. In many cases a loan has all the practical advantage of a gift.

The English Church Building Society has helped half the parishes of England and Wales; has provided two millions of places in church, and three-fourths of these free; has greatly contributed to that wonderful revival, in England, in church architecture and beauty which has had no equal for four centuries; has built, rebuilt, or repaired 7,041 places of worship; has bestowed grants amounting to \$4,449,115; and has called forth for church building a further expenditure on the part of Churchmen of not less than \$55,000,000.

## ACKNOWLEDGMENTS

## OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 Bible House, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from March 1st, to June 1st, 1882.

CALIFORNIA.		PENNSYLVANIA.	
<i>Oakland</i> —St. Paul's Church, Collection in 1881, \$10; in 1882, \$25	35 00	<i>Doylestown</i> —St. Paul's Church	1 00
<b>CENTRAL NEW YORK.</b>		<i>Philadelphia (Germantown)</i> —Christ Church	46 00
		Church of the Holy Trinity, of which from "A. B.," \$1,000; Annual Subscription of "L. C." for 1881 \$1,000.	2,455 48
<i>Watertown</i> —Trinity Church	15 33	(Germantown)—St. Peter's Church	200 00
FOND DU LAC.		Rev. Alfred Elwyn	1 00
<i>Green Bay</i> —Christ Church	3 00	(Kensington)—St. Barnabas' Church S. S.	60 00
<b>ILLINOIS.</b>		and Bible Class	10 00
<i>Galena</i> —Grace Church	37 84	(Kensington)—St. James' Church	3 50
<b>IAWA.</b>		Selin's Grove—"M. K. S."	
* <i>Chariton</i> —St. Andrew's Church	3 18		
* <i>Dyersville</i> —Christ Church	2 50		
* <i>Emmetsburg</i> —Trinity Church	4 25		
* <i>Ottumwa</i> —St. Mary's Church	5 40		
			2,776 98
<b>KANSAS.</b>		<b>SOUTHERN OHIO.</b>	
* <i>Wyandotte</i> —St. Paul's Church	2 35	<i>Newark</i> —Trinity Church	10 00
<b>LONG ISLAND.</b>		* <i>Riverside</i> —Church of the Atonement	5 00
* <i>Astoria</i> —Church of the Redeemer	44 65		
* <i>Brooklyn</i> —St. James' Church	57 85	<b>TEXAS.</b>	
Mr. Wm. G. Low	100 00	* <i>Brenham</i> —St. Peter's Church	5 50
<i>Oyster Bay</i> —Christ Church	24 12	<b>VERMONT.</b>	
		* <i>Bennington</i> —St. Peter's Church	7 00
<b>MARYLAND.</b>		<b>WESTERN MICHIGAN.</b>	
<i>District of Columbia, Washington</i> —Church of the Incarnation	238 62	<i>Greenville</i> —St. Paul's Church	1 25
*St. John's Church	9 37	<i>Manistee</i> —St. Paul's Mission, "B. F. H." and "C. W. H."	52
	81 35		
	90 72	<b>WESTERN NEW YORK.</b>	
<b>MASSACHUSETTS.</b>		<i>Brockport</i> —St. Luke's Church	1 77
<i>Brookline</i> —St. Paul's Church	82 57	<i>Buffalo</i> —Grace Church	5 00
<i>Longwood</i> —Church of Our Saviour, of which a member, \$100	113 00	<i>Canandaigua</i> —St. John's Church	9 01
* <i>Wilkinsonville</i> —St. John's Church	4 24	<i>Geneva</i> —Trinity Church	30 51
	199 81	<i>Hammondsport</i> —St. James' Church	142 00
<b>MICHIGAN.</b>		<i>Niagara Falls</i> —St. Peter's Church	2 43
* <i>Ann Arbor</i> —St. Andrew's Church	9 05	<i>Palmyra</i> —Zion Church	7 25
<b>MINNESOTA.</b>		<i>Rochester</i> —Christ Church	5 00
* <i>St. Paul</i> —St. Paul's Church	50 00		
* <i>Zumbrota</i> —Trinity Church	2 00	<b>WEST VIRGINIA.</b>	
	52 00	<i>Coal Valley Mission</i> —Calvary Church	206 20
<b>NEW JERSEY.</b>		WISCONSIN.	
* <i>Elizabeth</i> —St. John's Church	35 00	<i>Baraboo</i> —Trinity Church	5 00
<i>Somerville</i> —St. John's Church, "E. B."	50 00	* <i>Hudson</i> —St. Paul's Church	9 01
	85 00	<i>Juneau</i> —St. Mark's Church	30 51
<b>NORTH CAROLINA.</b>		* <i>Prescott</i> —Calvary Church	142 00
<i>Bertie Co.</i> —Grace Church	7 00	* <i>River Falls</i> —Trinity Church	2 43
<b>NORTHERN NEW JERSEY.</b>		<i>Sussex</i> —St. Alban's Church	7 25
<i>East Orange</i> —Christ Church	100 00		5 00
<i>Edgewater</i> —Church of the Mediator	10 76	<b>COLORADO.</b>	
<i>Franklin</i> —Grace Church	21 50	<i>Pueblo</i> —St. Peter's Church	2 46
<i>Greenville</i> —Grace Church	4 00	NIOBARA.	
<i>Hackensack</i> —Christ Church	29 03	<i>Crow Creek Mission</i> —	
<i>Hoboken</i> —St. Paul's Church	17 45	Santee Agency—Church of Our Most Merciful	5 50
<i>Jersey City</i> —St. John's Free Church	37 19	Saviour	85
<i>Madison</i> —Grace Church	19 81	Chapel of Our Blessed Redeemer	3 02
<i>Newark</i> —Christ Church	2 00	Chapel of the Holy Faith	1 13
Trinity Church	28 67		
<i>Orange</i> —Grace Church	156 62	<b>NEW MEXICO.</b>	
<i>Paterson</i> —Church of the Holy Communion	10 00	Tombstone, \$5.00; Tucson, \$5.00	10 50
<i>Rutherford</i> —Grace Church	9 00		
	446 03	<b>FOREIGN CONTRIBUTIONS.</b>	
<b>OHIO.</b>		* <i>France, Nice</i> —Church of the Holy Spirit	11 80
<i>Cleveland</i> —St. Mark's Church (additional)	6 50	* <i>Japan, Osaka</i> —Foreigners and Japanese	
<i>Galion</i> —Mr. S. T. Street	10 00	\$22.67 Mexican	20 52
<i>Gambier</i> —Church of the Holy Spirit	59 00	(* <i>Tokio</i> )—Japanese, \$6.33 Mexican	5 73
<i>Norwalk</i> —St. Paul's Church	19 86	* <i>Foreigners</i> , \$61 Mexican	55 20
*Through Bishop Bedell, to make up amount deducted from total Offerings from Ohio, acknowledged in March SPIRIT OF MISSIONS.	23 50		93 25
	118 86	Receipts from March 1st to June 1st, 1882	4,505 65
		Amount previously acknowledged	14,954 31
		Total amount received from January 5th, 1881, to June 1st, 1882	\$19,459 96

\* The above items are offerings made for the year 1881.